Khairul Katheer

Split 1

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Foreword

by Hadhrat Moulana Mufti Saeed Ahmed Palanpuri (D.B)

The Noble Quraan is not a book revealed merely for recitation but is a book of guidance as well and its guidance is not limited to a certain group but is a source of guidance for all. In Surah Baqarah, verse: 185,

when mentioning the importance of the month of Ramadaan, Allaah Ta'ala says,

"The month of Ramadaan is the month in which the Quraan was revealed *(from the Lowhul Mahfooz to the sky above the earth on Laylatul Qadr)* as a guidance for mankind, whose Aayaat of guidance are absolutely clear and which distinguishes *(between truth and falsehood)*."

It is mentioned in a Hadeeth,

"It contains the incidents of previous nations, important events that will come to pass as well as solutions to current problems. It is not futile talk but council replete with wisdom. It is the rope of Allaah Ta'ala, the straight path and in following it one is protected from his thoughts leading him astray."
('Mishkaat', under the virtues of the Quraan Hadeeth: 2138)

In another Hadeeth one learns that the rise and fall of the Muslims is linked to the Quraan. Rasulullaah ρ has said,

"Through this book Allaah Ta'ala will elevate many and through it many will be disgraced." ('Mishkaat', Hadeeth: 2115)

If a Muslim will make the Quraan his guide and follow its dictates then it will be a means of elevating his status in this world as well as the Akhiraat-Hereafter. On the other hand if he turns away from the Quraan and violates its decrees, then even if he resides on the seventh heaven it will relegate him. Fourteen hundred years of Islaamic History bears testimony to the reality of this Hadeeth and is an embodiment of this decree of Allaah Ta'ala.

In the early period of Islaam, what was the condition of the city of Kufah with regards to the Quraan? Its condition can be easily ascertained from

the following story, narrated in ‘Ibn Maajah’. **Hadhrat Qarthah bin Ka’ab Ansaari τ narrates that Hadhrat Umar τ sent them to Kufah and before parting accompanied them for a short distance.** Upon reaching a place called Siraar, Hadhrat Umar enquired, “Do you know why I accompanied you till here?” They replied, “Out of respect for us being the companions and Ansaar (Helpers) of Rasulullaah ρ.” Hadhrat Umar τ replied, “Rather it is because I wished to advise you with regards to something very important. I hoped that by my walking with you, you would not forget what I have to say. You are going to such a people in whose chests the Quraan rumbles like a boiling pot. When they will see you they will lift their heads and say, “The companions of Rasulullaah ρ have come.” So report little from Rasulullaah ρ. Now go and I am with you. (‘Ibn Maajah’, chapter 3 Hadeeth 28)

Later during the Khilaafat of the fourth Khalifah, Hadhrat Ali τ, a drastic change had occurred in this city. The esteemed student of Hadhrat Ali τ, Hadhrat Haarith A’awar (A.R) says, “I once saw in the Masjid of Kufah some people who had abandoned the recitation of the Quraan and instead were indulging in futile talks. I quickly went to Hadhrat Ali τ and informed him of what I had seen. He enquired, “Did you really see them like this?” (i.e. having abandoned recitation of the Quraan to indulge in futile talk). When Hadhrat Haarith (A.R) replied that he had indeed seen them like this Hadhrat Ali τ said, “I heard Rasulullaah ρ say on one occasion, “Be informed! A great trial will soon come, (i.e. great differences will arise among people which will lead to the formation of various sects).” Hadhrat Ali τ says that he asked Rasulullaah ρ as to what will safeguard or protect one from such a trial? Rasulullaah ρ replied that it is the Noble Quraan and thereafter enumerated those virtues of the Quraan which have already been mentioned previously, that it contains the incidents of previous nations.

With each day that passed conditions worsened such that understanding and comprehending the Quraan has become insignificant to the Muslim Ummat. The current state in India, due to Arabic not being a mother tongue, is even more deplorable.

The effort of generalising the comprehension of the Quraan, in the Indian subcontinent, was first begun by the leader of the Ulama-Hind, Hadhrat Shah Waliyullaah Muhaddith Dehlwi (A.R). **Hadhrat Shah Waliyullaah (A.R) translated the Quraan into the Faarsi language and added a few brief commentary notes, also in the Faarsi language, as at that time it was commonly spoken in the country.**

He wrote a brilliant book on the principles of ‘Tafseer’ entitled ‘Al-Fauzul Kabeer’, so that the general masses could also benefit from the teachings and guidance of the Quraan. In addition he began discourses on the Noble Quraan for the general public in various Masaajid of Delhi.

After Hadhrat Shah Waliyullaah (A.R), his esteemed sons extended this noble effort of understanding the Quraan. Hadhrat Shah Abdul Azeez (A.R) began a new chapter in comprehending the Quraan through his Quraanic discourses (‘Fathul Azeez’). **Hadhrat Shah Rafee’udeen Dehlwi (A.R) and Hadhrat Shah Abdul Qaadir Dehlwi (A.R) translated the Quraan into the Urdu language, making comprehending the Quraan even easier for the general population of India.** These illustrious personalities also conducted Quraanic discourses in many Masaajid in Delhi, which created a deep passion for understanding the Quraan among the masses.

Like this the influence of the family of Shah Waliyullaah spread across the length and breadth of the country, lighting the lanterns for understanding the Quraan in every place. **At the same time Hadhrat Qaarie Thanaaullaah Paanipati, student of Hadhrat Shah Waliyullaah (A.R)**, in ten volumes wrote an unparalleled commentary on the Quraan, in the Arabic language, entitled ‘Tafseer Mathari’. This effort continued to grow in leaps and bounds until after 1857, when institutions of higher Islaamic learning increased and Darul Uloom Deoband was established.

The first student of Darul Uloom Deoband, **Hadhrat Sheikhul Hind Moulana Mahmood Hasan Deobandi (A.R), during his imprisonment in Malta, prepared a new translation of the Quraan based upon the translation of Shah Abdul Qaadir Dehlwi (A.R).** He also added explanatory footnotes which were **later completed by Sheikhul Islaam Allaamah Shabbier Ahmed Uthmaani Deobandi (A.R).** This translation of the Quraan along with its explanatory footnotes gained incredible popularity and acceptance yet after Sheikhul Hind (A.R) was released and returned to Deoband, he addressed a special group of Ulama saying,

“During my seclusion in the prison of Malta I would often ponder over **the reasons as to why Muslims are being disgraced and having to endure such turmoil.** After much reflection and soul-searching I have come to the conclusion that the causes are two. **The first is that Muslims have abandoned the Quraan and the second is infighting.** I have learnt from my imprisonment in Malta that I have to use all my

ability to solve these two problems. The first step is to take the Quraan to every town, village and home, ensuring that every man, woman and child can at least recite the Quraan. Furthermore to begin discourses on the Noble Quraan in every Masjid such that it can be easily understood by any person. The second step is to reject internal differences in all instances. Differences of opinion pertaining to Islaamic law, etc which lead to hostility or fighting should be avoided at all costs."

That is to say through the daily effort made by Darul Uloom Deoband and its sister institutions, comprehending the Quraan and discourses leading to its understanding have become widespread. In the fourteenth century after Hijrat the amount of translations and commentaries on the Quraan which can be found in the Urdu language, let alone other languages cannot be found in the Arabic language as well. Just the commentary of 'Bayaanul Quraan' is superior to ten other commentaries and this is the fruit of Islaamic institutions emphasizing upon the commentary of the Quraan as well as its principles. However there is still no doubt that the subject of 'Tafseer' is not being awarded the right it truly deserves.

There are three main branches of knowledge, 1- Tafseer and the principles of Tafseer, 2- Hadeeth and the principles of Hadeeth, 3- Fiqh and the principles of Fiqh. If all three of these branches were to be thoroughly investigated then one would find the least concentrated on to be 'Tafseer and its principles. Until very recently, in the subject of 'Tafseer', only 'Jalaalain' and Surah Baqarah of 'Baythaawi' was taught. In the principles of 'Tafseer' only 'Fauzul Kabeer' was taught and that too only haphazardly after the lesson of 'Jalaalain'. Now, all thanks to Allaah, the complete translation of the Quraan is completed one or two years before studying 'Jalaalain' and in place of 'Baythaawi', 'Fauzul Kabeer' has been awarded a special period in Darul Uloom Deoband so that it may be studied in detail. One may safely say that the syllabus has been balanced out.

If one wishes to add that in Darul Uloom Deoband a complete course in 'Tafseer' is also offered then there are three points I wish to mention,

1- The 'Tafseer' course is not offered in all institutions the same way as the course in Hadeeth is offered. According to my knowledge this is only done in Darul Uloom Deoband, other institutions think it unnecessary.

2- The 'Tafseer' course in which the complete commentary of the Quraan is made with the aid of 'Baythaawi', 'Ibn Katheer' and 'Tafseer

Mathari', is not profitable. The main reason for this is that the above mentioned commentaries on the Quraan are so lengthy that even five chapters cannot be completed in the one hour periods that are given except of course if a capable student reads it himself. But then what will be the use of spending an extra year on 'Tafseer' in that case? If the Hadeeth course will also be done with the aid of 'Umdatul Qaarie', 'Fathul Mulhim', 'Bathlul Majhood' and 'Ma'aarifus Sunan', i.e. these commentaries on the works of Hadeeth studied instead of the originals themselves, then it too will become redundant.

In the 'Tafseer' course it is also necessary to maintain the Quraan itself as the original work under study and the lecturer summarize his lesson from all of the works mentioned as done by the Sheikhul Hadeeth in the case of the Hadeeth course. If the summary of each of these works will be made then the 'Tafseer' course will be highly profitable.

3- This course is offered only after graduating from the above institution therefore even if a student wishes to further his study is most cases he is prevented from doing so by his custodian. They are told that now they have graduated so what need is there to study further and that it is time to work. Eventually they work in such an environment that they never open any book for study again.

In essence we need to structure the syllabus in such a way that we can focus maximum attention upon the subjects of 'Tafseer' and the principles of 'Tafseer' as completing a further course in 'Tafseer' will not solve the problem. Graduates should spend their lives in continuous study of the Quraan as well as establish discourses on the Quraan in order to bring every individual closer to the Quraan.

'Al-Fauzul Kabeer fi Usoolit Tafseer' was first written by Shah Waliyullaah Muhaddith Dehlwi (A.R) in the Faarsi language, keeping in mind the popular language of that time, so that the general masses could take benefit from this book. Hadhrat Shah Waliyullaah (A.R) was an extremely prolific author, who's concise and short works were of the highest calibre. 'Al-Fauzul Kabeer' was also written in this manner which meant that even though it was in the Faarsi language it still needed to be taught. Hadhrat Shah Waliyullaah himself would teach this book to his students during his lifetime. Later when institutions of higher Islaamic learning were established and the Faarsi language no longer remained in vogue, it was translated by an Indian Aalim into Arabic and then included in the syllabus. A few years ago when I wrote an Arabic commentary on it entitled 'Al-Ownul Kabeer' I had to include its

translation in certain places from the original Faarsi Text as the translation in many in many instances was either not befitting or incorrect. At that time I added the correct translation under the commentary and did not alter the original text in any way. However last year when preparation was made to retype ‘Al-Ownul Kabeer’ on computer, I had a second look at the book and found many more places which needed to be corrected, in addition many Ustaads had made requests for it to be edited, simplified as well as a few additions to be made. It was then when I felt that the original Arabic translation should be corrected and embellished. I completed this service and even added necessary headings to the book. Once it was completed the honoured and sincere principal of Darul Uloom Deoband Hadhrat Moulana Marghoobur Rahmaan (D.B) presented it before the administrative committee of the Darul Uloom. It was decided that it would be included in the Darul Uloom’s syllabus and now from here it is being taught in many other institutions of higher Islaamic learning.

A need was now felt to compile an Urdu commentary on it as well because whatever Urdu commentaries were written previously was now difficult to take benefit from. I am extremely grateful that Moulana Mufti Muhammed Ameen Sahib Palanpuri has turned his attention in this direction. Respected Moulana is a teacher in the higher levels of Darul Uloom Deoband and has been teaching ‘Al-Fauzul Kabeer’ for many years now, which makes it sort of his right to prepare a commentary on this book. **The respected Moulana has prepared this commentary in a remarkable manner. He first discussed the meaning of the selected text and then explained it in the same manner as a teacher would during a lesson. In order to explain each aspect fully Moulana has added further examples and as such has made its discussion clearly comprehensible. The Arabic text has been included with the necessary diacritical marks and the translation made in an academic fashion, which is more beneficial in understanding the book as opposed to a basic overview. He has also provided the meaning for difficult words thus adding to the benefit of this book.** In essence no aspect of this book was left unexplained. I have read this commentary from cover to cover, word for word and can say with certainty that this commentary is extremely beneficial and if Allaah wishes, this commentary will prove to be advantageous for both students and teachers.

May Allaah Ta’ala accept the efforts of the respected author and allow the Ummat to benefit from them.

Saeed Ahmed Palanpuri
Darul Uloom Deoband
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Preface

All Praise be to Allaah, who has revealed to His servant the Divine Book and has not made it a means of deviation but is straight. To give warning of a painful torment and glad tidings to those believers who practice good deeds of a great reward. Peace and salutations upon His Rasul-Messenger who was sent as a witness, giver of glad tidings, a Warner to mankind, a caller to Allaah and a divine light. Peace and salutations upon his progeny, companions and the Ulama of the Ummat who explained the meaning of the Quraan and achieved ultimate success.

Among the many bounties which Allaah Ta'ala has showered upon His servants the greatest is the Noble Quraan, which is a source of guidance for all people and nations until the Day of Reckoning as well as a means of peace in this world and the next. It is for this reason that commentators of the Quraan in explaining the teachings and purpose of Allaah Ta'ala have written numerous commentaries on the Quraan. It is for this reason also that numerous commentaries of the Quraan are studied in all Madaaris and Islaamic institutions. Unfortunately the desired results are still not being seen. The main reason for this is that students remain unacquainted with the principles and etiquettes of 'Tafseer'. If the principles of 'Tafseer' will be thoroughly explained before the study of any commentary of the Quraan then, Allaah Willing, the desired results will soon be seen.

The most eminent as well as concise book regarding the principles of 'Tafseer' is the famous work of Hadhrat Shah Waliyullaah Muhaddith Dehlwi (A.R) entitled 'Al-Fauzul Kabeer', which is generally included in the syllabus of most Islaamic institutions. In spite of this most students do not realize the importance and benefit of this book. The underlying cause of this is that originally the book 'Al-Fauzul Kabeer' was written in the Faarsi language and today the majority of students are not conversant with this language. Therefore they can neither benefit from this book nor understand its importance. It is for this reason that the Arabic translation of 'Al-Fauzul Kabeer' is studied today instead of the original but whoever translated the Faarsi into Arabic made many errors because of which it was retranslated by a former student of Nadwa, which is today included in the Syllabus of

Darul Uloom Nadwa. However in the retranslation more focus was made in translating the general concept and not the actual text, also it contains many irrelevant titles which make teaching it more complicated. Based upon this most institutions did not include this translation in their syllabus whereas there is no doubt to the benefits of ‘Al-Fauzul Kabeer’. Hadhrat Moulana Sayyid Abul Hasan Ali Nadwi writes,

“Nothing is generally found regarding the principles of ‘Tafseer’ except for a few principles or rules written in the introduction of some commentaries or on occasion an author making mention of it in a few lines merely to explain his method of writing. The book of Shah Waliyullaah (A.R), ‘Al-Fauzul Kabeer’, even though concise is filled with subtle points and principles. In actual fact it is an extraordinary compilation of a distinguished scholar who has tremendous experience with the difficulties associated with comprehending the Quraan. Its true value can only be understood by those who face such difficulties in comprehending the Quraan. **Certain principles of ‘Tafseer’ which Shah Sahib wrote in a few lines, with his deep understanding and comprehension of the Quraan cannot be found even in a thousand pages of other books.** Nevertheless the presence of this book in our midst is a blessing of Allaah Ta’ala and this book not being included in our syllabus is either a sign of ungratefulness or inexperience.” (‘Al-Furqaan Bareilli kah Shah Waliyullaah page 341, 342)

When Hadhrat Moulana wrote this, generally ‘Al-Fauzul Kabeer’ was not included in the syllabus of most institutions but now it has been included by most institutions. However such an important and beneficial book is only taught after completing ‘Jalaalain’, when students are making preparations for their final exams and their minds preoccupied. It is for this reason that the administration of Darul Uloom Deoband came to a decision three years ago that ‘Al-Fauzul Kabeer’ will be taught in the beginning of the year so that it may be properly understood. After students understand the principles and rules necessary for the comprehension of the Quraan they can achieve proficiency in the subject of ‘Tafseer’.

This step taken by the administration of Darul Uloom Deoband has proven to be successful. The second step to success was made by a few teachers of Darul Uloom Deoband when they requested the author of the Arabic commentary of ‘Al-Fauzul Kabeer’, **Hadhrat Moulana Mufti Saeed Ahmed Palanpuri (D.B) to correct the old Arabic translation. Respected Moulana accepted their request to complete this noble task and the short comings that previously existed in the**

Arabic translation were removed, making it in accordance with the original Faarsi version. In addition Hadhrat Moulana added supplementary titles which only increase the importance and benefits of the book. Valuable footnotes and postscripts add to the beauty of this book, making it easier to understand. This is a great favour by Hadhrat Moulana to all teachers and students, may Allaah Ta'ala grant him a befitting reward in both worlds. *Aameen!*

Based upon this Darul Uloom Deoband and many other institutions have included this new version of 'Al-Fauzul Kabeer' in their syllabus, which is why this unworthy one has intended to write its Urdu commentary. It is only through the grace of Allaah Ta'ala that it has reached completion and come into your hands.

A few points should be taken note of, to make taking benefit from this book easier. The method which has been adopted in this commentary is slightly different fro others. Usually first the Arabic text is quoted, which is then translated, its diction interpreted and meaning explained.

1- In this commentary however I have kept my approach like that of a lesson, i.e. in my own words I explained the objective of Shah Waliyullaah (A.R) under a separate heading and wherever I thought it necessary cited examples for the principle under discussion. Only after this explanation did I quote the Arabic text, translate it and explain the meaning of its difficult words. In some instances I mentioned the beneficial points regarding the text at the end as well. The fourth lesson in the second chapter has rather easy examples therefore I first quoted the Arabic text and then followed with its explanation. I have used this approach mainly for two reasons. The first reason is that usually when a novice student sees a difficult passage he becomes apprehensive, thinking that he cannot understand it and this apprehension proves detrimental. Therefore I have first explained the discussion so that when a novice student will read the text after having already understood it, no apprehension will remain.

The second reason why I have used this approach is for those proficient students who wished to revise the lesson with their fellow class mates. In imitating this approach their revision will be more beneficial and in addition they will learn the method of teaching.

2- I have studied all the previous commentaries on 'Al-Fauzul Kabeer' and have derived special benefit from 'Al-Ownul Kabeer'. I have not

refuted any of those points which are objectionable in other commentaries rather I have only mentioned what is correct.

3- This commentary has been written for the novice which is why I have refrained from mentioning any issue which would be difficult for a beginner to understand. On the other hand regardless of how intricate Shah Sahib's discussion might be I have tried to make its explanation easy. Therefore those who would like an in depth discussion should refer to the Arabic commentary, 'Al-Ownul Kabeer by Hadhrat Moulana Mufti Saeed Ahmed Palanpuri (D.B).

4- I have been teaching 'Al-Fauzul Kabeer' in Darul Uloom Deoband for approximately ten years, which is why; (in my experience) I have tried to solve all uncertainties of the novice student. If after reading the entire discussion one still has misgivings then one should try reading it once again with more concentration. Allaah-Willing your misgivings will be removed.

5- When something has only been briefly discussed in 'Al-Fauzul Kabeer' because it's complete discussion will follow shortly, I have also only given a brief explanation. Then where Shah Sahib has made its complete discussion, I have given a detailed explanation. If this will be borne in mind then Allaah-Willing one will not have any misgivings or reservations.

6- The most unique feature of this commentary is that Hadhrat Moulana Mufti Saeed Ahmed Palanpuri (D.B) has examined it from cover to cover and has approved of it. May Allaah Ta'ala grant him a befitting reward.

7- I have kept the name of this commentary **'Al-Khairul Katheer' (which means abundant good)** because if one understands 'Al-Fauzul Kabeer' through this commentary and through the principles explained in it takes benefit from the 'Tafseer' of the Noble Quraan then you have indeed achieved 'Khairul Katheer' (abundant good) and attained a great success.

Muhammed Ameen Yusuf Palanpuri
Ustaad of Hadeeth and Fiqh
Darul Uloom Deoband
19 Rajab 1420 A.H
29 October 1999

About the Author

The author of ‘Al-Fauzul Kabeer fi Usoolit Tafseer’ is Hadhrat Shah Waliyullaah Farooqi Muhaddith Dehlwi (A.R).

Birth and name

Shah Sahib was born four years before the great emperor Aurengzeb Aalamgheer (A.R) passed away, on Wednesday 14 Shawwaal 1114 A.H at the time of sunrise in the village of Pulat, Muzaffarnagar (U.P). Before he was born his respected father, Shah Abdur Raheem Sahib was informed by Sheikh Quthbudien Ahmed Bukhtiyaar Kakie (A.R) of having seen a pious son being born to him in a dream. He had requested for the child’s name to be kept Quthbudien Ahmed after he was born. However when Shah Sahib was born his father forgot about this request and kept his name Waliyullaah. After sometime had passed he remembered the request of Bukhtiyaar Kakie (A.R) and kept his name as Quthbudien

Ahmed as well. Therefore Shah Sahib's complete name was Waliyullaah Quthbudien Ahmed, his historical name Azeemudien and commonly known as Abu Abdul Azeez and Abul Fayaadh. The name of Shah Sahib's fathers was Abdur Raheem and he was commonly known as Abul Faidh. His grandfather's name was Wajeehudien. **His lineage from his paternal side reaches up to Hadhrat Umar bin Khattaab τ and from his maternal side to Hadhrat Moosa Kathim (A.R).**

His Parents

His father, Shah Abdur Raheem Sahib was a proficient Aalim in Hanafi Jurisprudence and among the Mashaikh of Delhi. He was an expert in the science of philosophy and was the student of Allaamah Meer Zahir Harwie. He was a stringent follower of the Sunnat from a very young age and disliked the honour and wealth of this world. He pondered deeply over the Akhiraat-Hereafter and was an austere saint and mystic.

His beloved mother, Sayyidah Fakhrun Nisaa, who was the daughter of Sheikh Muhammed Palti, was also extremely proficient in the knowledge of Deen and had profound knowledge regarding the sciences of spirituality and mysticism. She performed abundant Salaah, fasted often and was a very pious woman.

Upbringing and education

Shah Sahib began his education at the age of five and completed the Quraan at the age of seven. At the end of his seventh year he began studying the primary books of Arabic and Faarsi, completing them in one year. After completing these books he turned his attention to the study of Sarf (Morphology) and Nahw (Syntax). At the tender age of ten Shah Sahib completed the advanced book in Arabic Nahw, 'Sharah Jaamie'. After completing his study of the sciences of Sarf and Nahw, Shah Sahib turned his attention to the sciences of philosophy and Hadeeth. He completed all the fundamental books in these sciences at the age of fifteen and thereafter began teaching. During this time Shah Sahib studied most of these books under his respected father Shah Abdur Raheem Sahib. Shah Sahib had taken Beit to his father and at the age of seventeen was granted permission for taking Beit as well as instruction. Until 1143 A.H Shah Sahib filled the place of his father Shah Abdur Raheem in teaching and discourse, giving benefit to a great number of people.

Performing Hajj

In 1143 A.H when Shah Sahib was close to thirty years of age he was overwhelmed by such a burning desire to visit the Blessed Cities of Makkah and Madinah that even without adequate means he left for Hijaaz. He reached Makkah on 15 Dhul-Qa'adah 1143 A.H, performed Hajj and thereafter left for Madinah Munawwarah. In Madinah he heard 'Bukhaari Shareef' from **Sheikh Abu Taahir Muhammed bin Ibraheem Kurdi Madani (A.R)** as well as read portions from the 'Sihaah Sittah' ('Bukhaari', 'Muslim', 'Tirmidhi', 'Abu Dawood', 'Nasaai' and 'Ibn Maajah), 'Muwatta Imaam Maalik', 'Musnad Daarmie' and 'Kitaabul Aathaar' of Imaam Muhammed before Sheikh Abu Taahir (A.R). He received permission in other books as well from Sheikh Abu Taahir (A.R). After completing his studies he returned to Makkah and performed a second Hajj. He remained in Makkah and studied 'Muwatta Imaam Maalik under **Sheikh Wafdullaah Maaliki Makki (A.R).** He also partook in the lessons of 'Bukhaari' by **Sheikh Taajudien Hanafi Qal'ie Makki,** heard portions of the 'Sihaah Sittah' from him and received permission in all books of Hadeeth from Sheikh Taajudien (A.R).

After spending fourteen months in Hijaaz, performing Hajj twice and reaping the desired benefit from the esteemed Muhadditheen of the two Blessed Cities, Shah Sahib left for India in the early months of 1145 A.H. The journey lasted six months and he reached Delhi on Friday 14 Rajab 1145 A.H. After a few days of rest Shah Sahib returned to teaching and for almost thirty years serviced the Ummat with his teaching and writing.

Autobiography

Shah Sahib wrote a brief autobiography in Faarsi entitled 'Al-Juz'ul Lateef fi Tarjumatil Abdid Dhaeef'. Moulana Muhammed Manthoor Nu'maani has summarized it in 'Al-Furqaan Bareilli keh Shah Waliyullah' as follows,

"I was born at the time of sunrise on Wednesday 14 Shawwaal 1114 A.H. My historical name was Azeemudien. Both my parents and a few other pious saints had seen dreams mentioning glad tidings of my birth, which some friends have mentioned in a separate book, entitled 'Al-Qowlul Jalie'. I began my primary education at the age of five and my father started me with Salaah and fasting at the age of seven as well as practicing on various other Sunnats. As I remember, I completed the Quraan in this year as well. I then began my education in the Faarsi language and completed 'Sharah Mullah Jaamie' when I was ten, which

now gave me the ability to study various books. Preparations to get me married started when I was fourteen and my father was very persistent in this matter. When my in-laws replied to my father's persistence with the excuse that they still had not acquired certain items for the marriage, he responded in writing saying that his persistence is not without reason but has a hidden wisdom behind it, so this blessed arrangement should be fulfilled without delay. The result of my father's persistence was that in that very year, when I was fourteen, my marriage was performed. The wisdom behind his persistence was later revealed when just a few days after my marriage my mother-in-law passed away, a few days after that my grandfather-in-law passed away. Within a few days of this having occurred, Sheikh Fakhr Aalam, the son of my Respected Uncle Sheikh Abu Radhaa Muhammed (A.R) also passed away. This misfortune was still fresh in our minds when unexpectedly the mother of my brother, Sheikh Salaahudien passed away (i.e. the first wife of Sheikh Abdur Raheem, Shah Sahib's father). These tragedies resulted in my father's health greatly deteriorating and causing him to suffer from many sicknesses which eventually resulted in him also leaving this earthly abode. It was only after all these tragedies that we realised what was the wisdom behind my fathers' persistence. If my marriage had not been rushed the way it was then as a result of all these tragedies who knows when it would have occurred. "

"One year after my marriage, at the age of fifteen, I took Beit on my fathers hand and became occupied with the devotions of the Sufiah especially with those of the Naqshabandi line. I paid special attention to my self-rectification and amended my relationship with Allaah Ta'ala. **In this same year I completed a portion of 'Baythaawi', that is to say I completed all books that were included in our syllabus. In celebration of this achievement my father held a huge feast, in which he invited everyone.** He granted me permission to teach and among those books which were taught in our country, I studied the following one after the other,

In Hadeeth, the entire 'Mishkaat Shareef' with the exception of the chapters on business until the chapters on manners, 'Sahee Bukhaari' until the chapters on purity, the entire 'Shamaail Tirmidhi'. In Tafseer, 'Tafseer Baythaawi', a portion of 'Tafseer Madaarik' and among the many bounties which Allaah has favoured me with, the greatest of all is that I was honoured with sitting in the Quraan lessons of my respected father and like this, studied the Quraan a number of times under him. In reality this is the great cause of my success. *All praise be to Allaah for His favours.*

In Fiqh, ‘Sharah Wiqaayah’ and the entire ‘Hidaayah’.
In Usool-Fiqh, ‘Husamie’ and a great portion of ‘Towdheeh wa Talweeh’.
In Manthik, the entire ‘Sharah Shamsiyah’ (Quthbie) and a large portion of ‘Sharah Muthaali’a’.
In Aqaaid, ‘Sharah Aqaaid’ with the sub-notes of Khiyaalie as well as a portion of ‘Sharah Muwaafiq’.
In Sulook and Tasawwuf, ‘Awaarif’, ‘Rasaail Naqshbandia’, etc.
In Ilmul-Haqaaiq, ‘Sharah Rubaa’iyaat’ of Moulana Jaamie, ‘Lawaaih’, ‘Muqadamah Sharhul Lam’aat’ and ‘Muqadamah Naqdun Nusoos’.
In the subject of Asmaa and Aayaat, I studied my father’s compilation.
In Medicine, ‘Mujiz’.
In Philosophy, ‘Sharah Hidaayatil Hikmat’, etc.
In Nahw, ‘Kaafia’ and its Sharah by Mullah Jaamie.
In Ilmul Ma’aani, ‘Muthawal’ and ‘Mukhtasarul Ma’aani’ as far as Mullah Zaadah’s sub-notes are written.
I also studied a few books in Astronomy and Arithmetic.

All Praise be to Allaah, during this period of study I achieved a sound understanding in each subject and important laws and discussions were firmly imprinted in my mind.

When I was seventeen my father fell ill and in this sickness he left this earthly abode. During this Illness which eventually led to his death he granted me permission for taking Beit and instruction. While granting me permission he repeatedly recited the words, يَدُهٗ كَيَدِىْ, (His hand is like my hand).

A great favour of Allaah Ta’ala upon me is that my father remained pleased with me throughout his life and left this world in this very state. The amount of attention my father paid to my upbringing was not the same as the average father and son. I have never seen any father, teacher or even Sheikh pay so much attention and care to his son, and student or disciple as my father did to me.

اللهم اغْفِرْلِىْ ولوالدىَّ وارْحَمْهُمَا كما رَبَّيَانِىْ صَغِيْرًا، وجَازِهما
بكل شفقةٍ ورحمةٍ ونعمةٍ منهما عَلَىَّ ماۃ الفِ اضعافها،
انك قريبٌ مجيبٌ۔

“O Allaah forgive me as well as my parents and have mercy upon them as they had mercy upon me when I was young. Reward them a thousand fold for every act of compassion, mercy and grace they showed towards me. Indeed You are Close and One who answers supplications.”

After the demise of my father, I spent twelve years in teaching various subjects of Deen, which gave me ample opportunity to research every topic and subject thoroughly. After studying the Fiqh of the four schools of thought, their principles of Fiqh as well as those Ahaadeeth from which these personalities derived their rulings, I was greatly impressed by the method of the Fuqahaa Muhadditheen.

In essence twelve years after the demise of my father was spent in this manner, after which I was overcome with a deep desire to see the Blessed Cities of Makkah and Madinah. In 1143 A.H I was granted the opportunity to perform Hajj and in 1144 A.H I was awarded the good fortune to be in the residence of Makkah Mukaramah and Madinah Munawwarah as well as hearing Hadeeth from Sheikh Abu Taahir (A.R) and other Mashaikh of the Haramain.

While residing in Madinah Munawwarah majority of my attention was focused upon the blessed grave of Rasulullaah ρ and all praise be to Allaah abundant favour and blessings were showered upon me from his sacred resting place. During this journey I received many opportunities to remain in the company of the Ulama of the Haramain as well as from other parts of the world. Sheikh Abu Taahir Madani also authorized me in all the chains of Tasawwuf (Mysticism) during this blessed journey. After completing Hajj for a second time in the end of 1144 A.H, I began my journey back home in the early months of 1145 A.H and reached Delhi on Friday 14 Rajab 1145 A.H.

In fulfilment of the Quraanic verse, “Speak about the favours of your Rabb”, I will mention a few of Allaah’s unique and special favours upon me. A great favour which Allaah has bestowed upon me is that he has granted me the ‘Robe of initiation’ and used this unworthy one to begin this subject’s last review. The service which was taken from me in this regard is that I have compiled whatever is desired in Fiqh and in laying a new foundation for the Hadeeth of Fiqh have established a pillar for this subject. **I have reinforced the wisdom and secrets behind all the teachings and advices of Rasulullaah ρ and in fact every branch of Islaamic knowledge, which was not done by anyone else before me. In addition those paths of Tasawwuf (Mysticism) which were**

desired by Allaah and will be successful in this era were revealed to me through divine inspiration, which I have written extensively on in two of my treatise entitled, ‘Ham’aat’ and ‘Altaaful Qudus’.

Another service which was taken from me is that **I have substantiated the fundamental beliefs which were explained by the earlier scholars of the ‘Ahle Sunnat’ through clear proofs and evidence, entirely removing the doubts and misgivings of academics.** I have explained this in such a manner that after reading it there is no room for any argument. **Besides what has been mentioned I have been granted proficiency in innovativeness, creativity, planning, argumentation as well as the knowledge of the abilities of man which are such branches of knowledge that none before me have traversed.** I have been granted expertise in stratagem (in which the success and rectification of this age is kept) and have been granted the ability to reconcile it with the Quraan, Sunnat and reports of the Sahabah. Besides this, I have been granted the talent through which one can determine the actual tenets of Deen, which were brought by Rasulullaah ρ, from those which were later innovated in Deen or were the creation of some deviant sect.”

After describing his life story and these special bounties of Allaah Ta’ala, Shah Sahib ends his story with these words,

وَلَوْ اَنَّ لی فی کل مَنْبِتِ شَعْرَةٍ　　لسانا لما استوفیتُ واجبَ حَمْدِہ

“Even if every hair on my body had the ability to speak

I would never be able to express the praise that is due to You.”

والحمد للّٰہ رب العالمین۔

“All Praise to Allaah, Rabb of the entire universe.”

Demise

After returning from the Blessed Cities of Makkah and Madinah, Shah Sahib spent the remainder of his life in teaching and writing. He passed away on Saturday 29 Muharram 1176 A.H at the time of Zuhr, which

coincides with 20 August 1762. He was buried along side the tomb of his father, Shah Abdur Raheem, in the famous graveyard in Delhi, Mahdiyaan. May Allaah forgive both Shah Waliyullaah (A.R) and his father, Shah Abdur Raheem (A.R) and fill their graves with divine light. *Aameen.*

Children

Shah Waliyullah's first wife, the daughter of his uncle Sheikh Ubaidullaah Sahib Palti, granted him two children, a son by the name of Sheikh Muhammed and daughter by the name of Amatul Azeez. His second wife, the daughter of Shah Thanaaullaah Sahib, gave birth to four sons. The eldest of which is Shah Abdul Azeez Sahib Muhaddith Dehlwi (A.R), then Shah Rafee'udeen Sahib (A.R), then Shah Abdul Qaadir Sahib (A.R) and lastly Shah Abdul Ghani Sahib (A.R), who was the father of Shah Isma'eel Shaheed (A.R). After the demise of Shah Waliyullaah (A.R) his son Shah Abdul Azeez (A.R) became his successor and raised his three brothers as well as Shah Isma'eel Shaheed. However his three brothers passed away during his lifetime and Shah Isma'eel Shaheed was later martyred along side his Sheikh, Sayyid Ahmed Bareilli (A.R). They were all profound Ulama and luminaries of their age.

The era of Shah Waliyullaah

During the era of Shah Waliyullaah one can say that the condition of India was deplorable. After the demise of Aurengzeb Aalamgheer (A.R), the emperors who succeeded him squandered the wealth of their predecessors in dancing, music and other merriments of this world. The Mughal dynasty was overrun by the Shias, whatever they desired the emperor built, whoever they disliked the emperor killed, the public were distraught, destroyed by poverty and want, shattered by the oppression of tyrants. The conduct of the general masses was appalling and their spiritual state far worse. Hadhrat Moulana Sayyid Sulaimaan Sahib Nadwi (A.R) has described the state of India at that time in these words,

"The Mughal dynasty was at its threshold, various customs and innovations had come into vogue among the Muslims. Deceitful Mashaikh laid claim to the shrines of their mentors and turned their graves into monasteries. Religious institutions became seminars of philosophy and science. Fiqh (Jurisprudence) and Fatawa (Religious verdicts) were considered on face value only and careful analysis of any ruling was seen as the greatest crime. Let alone the general public, even

those specializing in the field of religious study were ignorant of the meaning and implications of the Noble Quraan, the injunctions and directives mentioned in Ahaadeeth as well as the insight and prudence of Fiqh.”

Efforts of reformation

After returning from the blessed lands of Makkah and Madinah, Shah Sahib (A.R) seeing the disgraceful state of the Muslims, turned his full attention to their reformation. He changed the method of teaching as well as the syllabus which was being used at that time. He separated those innovations and customs which had found their way into Deen and after cleansing it, presented the true Deen before the people. He refuted the beliefs of the Shias, ‘Ajmie Tasawwuf’ and their baseless beliefs and proved the Deen of Islaam to be in accordance with the natural order of man through both logic and narration. He went to great lengths in trying to create unity among the various schools of thought present at that time. In order to bring people closer to the Quraan, he translated the Quraan into Faarsi, which was the common language at that time. He compiled the laws and principles of Tafseer and made the masses aware of the hidden wisdoms of Shariaat. He acquainted the Muslims of India with the blessed Ahaadeeth of Rasulullaah ρ. In essence the services rendered by Shah Sahib through his speeches, writings and discourses will never be forgotten as long as this world remains.

Famous works

According to the author of ‘Hayaat Wali’ the works of Shah Sahib which have been printed is close to **fifty** however this needs to be researched further. A few of his famous works are as follows,

1- **‘Fathur Rahmaan fi Tarjumatil Quraan’**- This is an excellent and profound translation of the Noble Quraan into the Faarsi language. In this translation many valuable points are mentioned which even though concise are replete with exceptional benefits.

In the era of Shah Sahib (A.R) many Ulama and Mashaikh were of the opinion that the interpretation, study, understanding and comprehension of the Quraan was specifically for the most experienced of the learned

class. For the general masses to read, understand and call towards it was understood as extremely dangerous as it would create confusion, lead to self-interpretation and independence from the Ulama which inevitably leads to chaos. Whereas the most effective means for combating disbelief, vice, innovation, indifference to the laws of Shariaat and creating the correct understanding of Deen, enthusiasm, practice, fear of Allaah, concern of the Akhiraat-Hereafter, hatred for innovation and love for the Sunnat is understanding the Noble Quraan. It is for this reason that Shah Sahib (A.R) translated the Noble Quraan into the Faarsi language. The importance of this effort can only be understood by taking into consideration that currently whatever endeavours are being made in India, Pakistan, Bangladesh, Afghanistan as well as other non Arab countries to understand the Quraan by translating it into Urdu, English, Gujrati, Benghali or even Punjabi are all the fruits of Shah Sahibs initial effort.

2- **'Al-Fauzul Kabeer fi Usoolit Tafseer'**- This treatise was written in Faarsi for the same reasons that the Quraan was translated in Faarsi. **It contains the principles for understanding the Quraan as well as other useful points needed in understanding the commentaries of various Mufassireen.** Many Ulama have translated it to Arabic, the best of which was done by Hadhrat Moulana Mufti Saeed Ahmed Palanpuri (D.B) of Darul Uloom Deoband. Respected Moulana also wrote an Arabic commentary on this book entitled 'Al-Ownul Kabeer'. Many other Ulama have written Urdu commentaries based upon the old Arabic translation of 'Fauzul Kabeer'. At first 'Ownul Kabeer' was also written in accordance with the old Arabic translation but now it has been redone in accordance with the new translation. **This is the first Urdu commentary of the new translation entitled 'Al-Khairul Katheer', which has been included in the syllabus of Darul-Uloom Deoband as well as many other institutions.**

3- **'Fathul Khabeer bima labuda min Hifzihi fi Ilmil Tafseer'**- In reality this is the fifth chapter of 'Fauzul Kabeer' which Shah Sahib (A.R) has regarded as a separate treatise and was written in Arabic instead of Faarsi. It contains the reasons for revelation, explanation of difficult words mentioned in the Quraan as well as the interpretation of complex verses of the Quraan as mentioned in the commentaries of Imaam Bukhaari, Imaam Tirmidhi and Imaam Haakim.

4- **'Taaweelul Ahaadeeth'**- This was written in Arabic and explains those accounts of the Ambiyaa υ and their nations, which were

mentioned in the Quraan and are generally understood to be improbable.

5- **‘Musaffa Sharah Muwatta’**- Shah Sahib firstly condensed the Muwatta of Imaam Maalik and then wrote a comprehensive commentary on it in Faarsi, which is the pinnacle of Shah Sahib’s works.

6- **‘Musowwa Sharah Muwatta’**- This is a concise commentary of ‘Muwatta Imaam Maalik’ in the Arabic language and is an excellent example of the method of teaching Hadeeth which Shah Sahib wished to initiate.

7- **‘Hujjatul-laahil Baalighah’**- This is a remarkable book written by Shah Sahib (A.R) in the Arabic language, comprising of two volumes. **It explains the jurisprudence found in Hadeeth and the mysteries of Shariaat in an amazing manner.** It is included in the syllabus of many intuitions. Hadhrat Moulana Sayyid Abul Hasan Ali Nadwi Sahib says,

“This extraordinary book of Shah Sahib is among those miracles of Rasulullaah ρ which became apparent at the hands of Rasulullaah’s ρ Ummat after his demise and through which the wondrous nature of Rasulullaah ρ becomes evident and the proof of Allaah Ta’ala complete.”

Four translations of this book have been made however the book is extremely complex thus mere translation is insufficient. This intricate nature of its discussions can be easily ascertained by reading the introduction of Hadhrat Hakeemul Ummat Moulana Ashraf Ali Thanwi (A.R) in ‘Al-Masaalihul Aqaliyah lil Ahkaamin Naqaliyah’.

“Many years before this treatise (i.e. Al-Masaalihul Aqaliyah) Hadhrat Shah Walliyullaah (A.R) had written ‘Hujjatul-laahil Baalighah’. I have heard that it has been translated as well but a mere translation is not appropriate for the general masses as the subject matter is extremely intricate. (Which cannot be understood from a mere translation.)”

There was an urgent need for a commentary to be written on it and this debt remained unpaid from the Ummat for approximately one hundred years. All praise be to Allaah, Hadhrat Moulana Mufti Saeed Ahmed Sahib Palanpuri (D.B) is now writing its commentary in Urdu entitled ‘Rahmatulaahil Waasiaah’. Respected Moulana has taught ‘Hujjatul-laahil Baalighah’ for many years in Darul Uloom Deoband and is proficient with the knowledge of Hadhrat Moulana Muhammed Qaasim

Nanotwi (A.R). We pray for this commentary to be a means of benefit for everyone. May Allaah grant Hadhrat Moulana a prosperous life and make the completion of this commentary easy. *Aameen (The commentary was successfully completed and translated also into the English language.)*

8- **'Izaalatul Khafaa an Khilaafatul Khulafaa'**- Just as 'Hujjatul-laahil Baalighah' this is an remarkable book written by Shah Sahib but in the Faarsi language. In this book Shah Sahib has proven the Khilaafat of the Khulafaa Raashideen to be legitimate from the Noble Quraan, Hadeeth as well as from the narrations in Tafseer and Taareekh. He has reconciled the differences between the Sunni and Shias in a very just and fair manner which removes the misgivings and extremity of the Shias. In addition to proving the legitimacy of the Khilaafat it also contains valuable details on history, politics and Khilaafat. His method of explanation is entertaining and easy to understand. **Hadhrat Moulana Abdul Hayy Sahib Farangi Muhali says, "There is no book in the history of Islaamic literature which can equal this book." Moulana Fadhl Haqq Khairabaadi says, "The author of this book is a vast ocean whose shoreline cannot be ascertained."**

9- **'Qurratul Ainain fi Tafdheelish Sheikhain'**- This is also in Faarsi it explains the greatness of Hadhrat Abu Bakr τ and Hadhrat Umar τ in a brilliant manner also mentioning the virtues of Hadhrat Uthmaan τ and Hadhrat Ali τ.

10- **'Suroorul Mahzoon'**- Ibn Sayyidun Naas has written a voluminous biography on Rasulullaah ρ entitled 'Oyoonul Athar fi Funoonil Maghaazi wa Shamaail wa Siyar' a comprehensive summary of this was written by the name of 'Nurul Oyoon fi Talkheesi Siyaril Ameen wal Ma'moon'. On the insistence of his Sheikh at that time Hadhrat Mirza Mazhar Jaani Jaana Dehlwi Shah Sahib summarized this book in Faarsi which is an outstanding book in this field.

11- **'At-Tafheematul Ilaahiyah'**- This is a unique compilation of Shah Sahib and contains mostly explanations of Tasawwuf (mysticism). In certain places he pointed out the errors and shortcomings prevalent in that era, urging people of every class for reformation. Certain chapters are in Arabic and others in Faarsi.

12- **'Fuyoodhul Haramain'**- This makes mention of those blessings bounties Shah Sahib gained either through means of a dream or Divine inspiration while residing in the sacred lands of Makkah and Madinah. It

also makes mention of certain prophecies, realities of Tasawwuf and various other rulings. This book was written in Arabic and has been published along with its translation in Urdu.

13- **'Al-Khairul Katheer'**-In this book Shah Sahib has explained the realities of Tasawwuf as well its wisdoms in the Arabic language.

14- **'Al-Budoorul Baazighah'**- This is an extremely complex book which contains the summary of certain chapters of 'Hujjatul-laahil Baalighah' as well as the realities and facts of Tasawwuf.

15- **'Al-Insaaf fi Bayaani Sababil Ikhtilaaf'**- This treatise is in Arabic and explains the wisdom behind the differences of opinion among the Sahabah, Taabi'een and Aimmah Mujtahideen in various Deeni injunctions. This entire treatise has been included at the end of the third division in Hujjatul-laahil Baalighah as a conclusion.

16- **'Aqdul Jeed fi Ahkaamil Ijtihaad wa Taqleed'**- This treatise is written in Arabic and clearly explains the difference between Taqleed (conformity) and non-conformity also mentioning the complete history of Taqleed.

17- **'Atyabun Nagam fi Madhi Sayyidil Arab wal Ajam'**- This is an Arabic poem in praise of Rasulullaah ρ.

18- **'Ad-Durruth Thameen fi Mubashiraatin Nabiyil Ameen'**- This treatise is written in Arabic and makes mention of those glad tidings which Shah Sahib and other pious saints received while in the presence of the shrine of Rasulullaah ρ.

19- **'Infaasul Aarifeen'**- In this book Shah Sahib has compiled a biography of all his pious mentors.

20- **'Al-Juzul Lateef'**- This is an Autobiography of Hadhrat Shah Waliyullaah (A.R), a brief summary of it has already been mentioned.

21- **'Al-Maqaalatul Wadheeyatu fil Waseeyati wan Naseehati'**- This is the final advice of Shah Sahib written in Faarsi.

His prose and its exclusivity

Along with the deep research and insight, sincerity and concern emanates from all his works. Thus along with being a book of research

and enlightenment it is an advice and lesson for self reformation. The time in which these books were written was a time filled with corruption and deviation yet in the majority of his books you will not find these matters being rant upon. On the contrary he has raised these aspects in a very rational and calm manner never straying from his point of discussion. Allaamah Sayyid Sulaimaan Nadwi says regarding Shah Sahibs exclusive prose,

“After reading thousands of pages of Shah Sahib’s works you will never think that he is the product of the chaotic twelfth century, when everything was in confusion and turmoil. One will only be able to say that he is a river of knowledge and wisdom whose waters are tranquil and not ferocious or violent, pure and untainted by the impurities of time and place.”

In addition Shah Sahib is the founder of a new technique and prose which closely resembles the comprehensiveness, explanation, wisdom as well as eloquence and articulacy of Rasulullaah ρ. Hadhrat Moulana Manaathir Ahsan Geelaani says in this regard,

”All the books which he compiled in the Arabic language contain the same unique style, is exclusive to him. He is the first person who composed his works using the same comprehensive style of explanation of Rasulullaah ρ. As far as possible he tries elucidating his point using the very same wording or phrase used by the blessed Rasul-Messenger ρ. “

Despite being a Non-Arab and an Indian he has produced such works, in the Arabic language, which are unsurpassed in eloquence and articulacy, acknowledged by those Arabs, proficient in the language. Moulana Abul Hasan Ali Nadwi says,

“Shah Waliyullah is the first Indian author whose works in Arabic possesses the same fluency, flair, and prose of the Arabs themselves, free from the narrow-mindedness which can be found in many of the Arabic works of Non-Arab scholars.”

Poetic capabilities

Just as Shah Sahib was unique in his era as far as his style of writing is concerned, he was unique in his capabilities in poetry as well. He compiled a book in Arabic poetry regarding the lofty status of

Rasulullaah ρ entitled ‘’Atyabun Nagham’. The first poem begins like this,

كَأَنَّ نُجومًا أَوْمَضَتْ فى الغَيَاهِبِ   عيونُ الأفاعى او رؤسُ العقارب

It is as if the stars which twinkle in the darkness

Are the eyes of vipers or heads of scorpions

Besides this there are three other poems as well as a book of couplets in Arabic, which was collected by Hadhrat Shah Abdul Azeez Muhaddith Dehlwi (A.R) and compiled by Hadhrat Shah Rafee-ud-deen Sahib. There are also a few other couplets which can be found in ‘Kalimaat Thayibaat’ and ‘Hayaat Wali’ compilations of this sort in Faarsi. **His pen name in his Faarsi couplets was ‘Ameen’.**

Who was Shah Waliyullaah (A.R)?

Hadhrat Moulana Muhammed Yusuf Sahib Benori (A.R) says,

Hadhrat Shah Waliyullah Dehlwi (A.R) is among those renowned Ulama of India **whose equal, not only in his era and not only in India but even after an extensive search throughout the Islaamic world, cannot be found.** Hadhrat Shah Sahib (A.R) according to **Hujjatul Islaam Moulana Muhammed Qaasim Nanotwi (A.R),** founder of Darul Uloom Deoband, was among those esteemed individuals of the Ummat regarding whom it can be said, **If Allaah Ta’ala had only created Shah Waliyullaah Sahib in the land of India then this would be sufficient for the entire land of India to pride in.** (Al-Furqaan page 360)

Hadhrat Shah Abdul Azeez Sahib says, “Shah Waliyullah was a sign from among the signs of Allaah Ta’ala and a miracle of Hadhrat Muhammed ρ.” (Thafrul Muhassileen page 60)

Nawaab Siddeeq Hasan Khan Sahib Bopaali writes in ‘Itiehaafun Nublaa’, “If Shah Sahib had been born in the earlier period of Islaam then he would have been regarded as the leader of the Imaams and crown of the Mujtahideen.”

Allaamah Shibli (A.R) says, “The philosophy and logic which had set into the Muslim Ummat after Ibn Taimiyyah (A.R) and Ibn Rushd, rather in their era as well, left one despondent that any other scholar of intellect

will be born again. However fate took its course and in the last era Shah Waliyullaah Sahib was born, **who revived the legacies of Imaam Ghazaali, Imaam Raazie and Ibn Rushd.”**

Mufti Inaayat Ahmed Korwie says, “Hadhrat Shah Sahib’s example is like that blessed tree whose roots lie in Shah Sahib’s home and its branches in every Muslim home. There is no Muslim home in which these branches have not entered however none can tell where its roots lie.” (Al-Ownul Kabeer page 16)

Hadhrat Shah Sahib’s Ustaad in Madinah **Sheikh Abu Taahir Muhammed bin Ibraheem Kurdie says, “Shah Waliyullaah (A.R) would take his chain of narration from me and I would take the meaning of Hadeeth from him.”** (Al-Ownul Kabeer page 16)

All these virtues and merits are mentioned in the commentary of ‘Fauzul Kabeer’, ‘Al-Ownul Kabeer’, ‘Al-Fauzul Azeem’ and Moulana Muhammed Haneef Sahib Ganghohi’s ‘Thafrul Muhassileen’ as well ‘Al-Furqaan Bareilli kah Shah Waliyullah’.

An important advice of Shah Sahib (A.R)

In conclusion I would like to mention a parting advice of Hadhrat Shah Waliyullaah Muhaddith Dehlwi (A.R) so that you may act in accordance to it and fulfil the purpose of the revelation of the Quraan and message of Rasulullaah ρ thereby conveying blessing upon the soul of Shah Sahib. The advice is as follows,

The first advice this unworthy one gives is that you should ensure that your beliefs and actions and in strict accordance with the Quraan and Sunnat, always pondering over their meaning. Read a portion from both everyday and if you do not have the ability to do so then listen a translation of at least one page from another.

About the Translator

The service of re-translating 'Al-Fauzul Kabeer' and correcting the previous translation as well as instituting beneficial headings was carried out by the honoured and esteemed Ustaad of Darul Uloom Deoband Hadhrat Moulana Mufti Saeed Ahmed Palanpuri (D.B) whose students are scattered across the globe. Many of his students as well as others wished to know the details of Hadhrat Moulana's life. On numerous occasions they requested Hadhrat Moulana to compile his autobiography but Hadhrat Moulana in his modest nature felt that his life story was insignificant not wroth publishing. However since this is a commentary of the new translation and it is the new translation which has been included in the syllabus, it is quite natural for students and teachers alike to desire to know his life story. Given that I am Hadhrat Moulana's first student and his companion night and day I will present his life story very briefly.

Birth and name

His exact date of birth is unknown however his father purchased a piece of land in Dabhad (his hometown) when Hadhrat was about one and half or two years old. The contract of this sale still exists and according to it his father estimates that he was born in 1940 corresponding to the Islaamic year 1360 A.H. he was born in the village of Kallerah in the Banaas Kaantah district (south Gujarat). Banaas is the name of a stream and Kaantah means embankment Gujarati. Banaas Kaantah is the name of a specific area which has now become a separate district situated in the south of Banaas. The main city of this district is Palanpoor which was the estate of a Muslim aristocrat before the freedom of India. Kallerah is approximately thirty miles south-east of Palanpoor and is a famous village of that area wherein an Islaamic institution by the name of 'Salmul Uloom' can be found, which offers courses until intermediate levels.

His parents kept his name as Ahmed in memory of his elder step brother. The name Saeed Ahmed is self adopted. When he gained admission to Madressa Mazaahirul Uloom Saharanpur he wrote his name as Saeed Ahmed and from that very day until now has become known by the name Saeed Ahmed. However the name written on the books, which he received as a prize, while in Palanpoor, is Ahmed Yusuf Kallerah and the elders of Palanpoor still refer to him as Ahmed Bhai, even though now only a few elders remain. His fathers name was Yusuf and his grandfather's name was Ali, affectionately referred to as Alijie. His family's name is Duhkah and clan name is Mu'min, the details of which are mentioned in 'Mu'min Qoum apnie Tareekh kie Ainah me'.

Upbringing and education

When he was five, six years old then his father began his education while being occupied with his activities of farming and agriculture. Due to his father's occupation with farming he could not get his full attention and was therefore sent to the primary institution situated in Kallerah. His primary Ustaads were,

1) Moulana Dawood Sahib Chodri (A.R)
2) Moulana Habeebullaah Chodri Sahib
3) Hadhrat Moulana Ibraheem Sahib Jounkiyah, who until last year was the Sheikhul Hadeeth of Darul Uloom Aanid (Gujarat). He is now confined to bed due to paralysis. May Allaah Ta'ala grant him cure and good health.

After completing his primary education he went to study under his uncle, Moulana Abdur Rahmaan Shaira Sahib, in Chaapi. He spent six months studying the initial books on Faarsi under his uncle and other Ustaads in Darul Uloom Chaapi. After six months his uncle left teaching at the Darul Uloom and returned home. Hadhrat Moulana accompanied his uncle and spent the remaining six months studying Faarsi under his uncle in his home town of Juni Sindhini.

After this he went to Hadhrat Moulana Muhammed Nadheer Mia Sahib Palanpoori's Madressa situated in Palanpoor. He spent four years studying the initial and intermediate books of Arabic under Hadhrat Moulana Mufti Muhammed Akbar Mia Sahib and Hadhrat Moulana Haashim Sahib Bukhaari.

Hadhrat Moulana Muhammed Nadheer Mia Sahib Palanpoori is that revered individual who removed all innovations and Un-Islaamic practices prevalent among the Mu'min clan and placed them on the path of guidance and Sunnat, completely reforming them. Whatever activities of Deen one sees today in Palanpoor are all the fruit of Hadhrat Moulana's efforts. Hadhrat Moulana Muhammed Akbar Mia Sahib is his younger brother and his right hand.

Hadhrat Moulana Muhammed Haashim Sahib Bukhaari left Bukhaara to seek knowledge in Darul Uloom Deoband. After graduating he first began teaching in Palanpoor, then Imdaadul Uloom Widaali Gujarat, then Jaamia Hussieniyah Rander (Surat), and then taught in Darul Uloom Deoband until finally migrating to Madinah Munawwarah. He passed away in Madinah and is buried in Jannatul Baqee.

Admission into Mazaahirul Uloom

After studying until ‘Sharah Jaamie’ in Palanpoor, in pursuit of further education, he left for Saharanpur (U.P) in 1377 A.H. after gaining admission into Mazaahirul Uloom, he spent three years studying Arabic grammar and philosophy under Hadhrat Moulana Siddeeq Ahmed Sahib Jamawi. In addition he studied various books under Hadhrat Moulana Muhammed Yameen Sahib Saharanpuri, Hadhrat Moulana Mufti Yahya Sahib Saharanpuri, Hadhrat Moulana Abdul Azeez Sahib Raaipuri and Hadhrat Moulana Waqqaar Ali Sahib Bijonwari.

Admission into Darul Uloom Deoband

Thereafter he went to Darul Uloom Deoband, furthering his study in the fields of Fiqh, Hadeeth and Tafseer. In his first year he studied ‘Tafseer Jalaalain’ along with ‘Al-Fauzul Kabeer’ under Hadhrat Moulana Naseer Ahmed Khan Sahib Bulandshehri, ‘Hidaayah Owwalain’ under Hadhrat Moulana Sayyid Akhtar Hussein Sahib Deobandi as well as ‘Tasreeh Bast Baab’, ‘Sharah Chagmini’, ‘Risaalah Fathiyah’ and ‘Risaalah Shamsiyah’ under Hadhrat Moulana Basheer Ahmed Khan Sahib Bulandshehri. In his second year in Darul Uloom Deoband he studied ‘Mishkaat’, ‘Hidaayah Aakhirain’, ‘Tafseer Baythaawi’, etc.

In 1382 A.H (1962), which was the hundredth year of Darul Uloom Deoband, he graduated from Darul Uloom Deoband. The names of those Ustaads under whom he studied in Darul Uloom Deoband are as follows,

1) Hadhrat Moulana Sayyid Akhtar Hussein Sahib Deobandi
2) Hadhrat Moulana Basheer Ahmed Khan Sahib Bulandshehri
3) Hadhrat Moulana Sayyid Hasan Sahib Deobandi
4) Hadhrat Moulana Abdul Jaleel Sahib Keeranwi
5) Hadhrat Moulana Islaamul Haqq Sahib A’azami
6) Hadhrat Moulana Qaarie Muhammed Tayyib Sahib Deobandi
7) Hadhrat Moulana Fakhrul Hasan Sahib Muradabadi
8) Hadhrat Moulana Muhammed Thuhoor Sahib Deobandi
9) Hadhrat Moulana Fakhrudeen Sahib Muradabadi
10) Hadhrat Allaamah Muhammed Ibraheem Sahib Balyawi
11) Hadhrat Moulana Mufti Sayyid Mahdi Hasan Sahib Shah Jahaanpuri
12) Sheikh Mahmood Abdul Wahaab Mahmood Sahib Misri
13) Hadhrat Moulana Naseer Ahmed Khan Sahib Bulandshehri

From the all the Ustaads mentioned only two are alive today, Hadhrat Moulana Naseer Ahmed Khan Sahib Bulandshehri (D.B) and Hadhrat Moulana Waqqaar Ali Sahib Bijonwari (D.B). The rest of his respected Ustaads have passed on and become the beloveds of Allaah. Hadhrat Moulana Saeed Ahmed Sahib when mentioning incidents from his life and his Ustaads of Hadeeth writes,

“Saeed Ahmed bin Yusuf bin Ali bin Jeewa (Yahya) bin Nur Muhammed Palanpoori Gujarati Deobandi, exact date of birth is unknown. My respected father has estimated it to be in 1362 A.H (1942). (The manner in which his father made this estimation has already been mentioned.) I enrolled in Darul Deoband in 1380 A.H and graduated in 1382 A.H. I studied ‘Bukhaari’ under Hadhrat Moulana Fakhrudeen, the introduction to ‘Muslim’, Kitaabul Imaan of ‘Muslim and the first volume of ‘Tirmidhi’ under Allaamah Balyawi, the remainder of ‘Muslim’ under Hadhrat Moulana Basheer Ahmed Khan Sahib Bulandshehri, the second volume of ‘Tirmidhi’ including ‘Kitaabul Ilal’ and ‘Shamaail’ as well as ‘Abu Dawood’ under Moulana Fakhrul Hasan Muradabadi, ‘Nasaai’ under Muhammed Thuhoor Sahib Deobandi, ‘Tahawie’ under Mufti Sayyid Mahdi Hasan Shah Jahaanpuri, ‘Mishkaat’ under Moulana Sayyid Hasan Sahib Deobandi and after his demise the first volume under Moulana Abdul Jaleel Sahib Deobandi and the second volume under Hadhrat Moulana Islaamul Haqq Sahib A’azami. In that year ‘Muwatta Imaam Maalik’ was under Qaarie Muhammed Tayyib Sahib Qaasimi and ‘Muwatta Imaam Muhammed’ was under Hadhrat Moulana Abdul Ahad sahib Deobandi.” (‘Mashaaheer Muhadditheen wa Fuqahaa Kiraam’ page 27,28)

First position

From a young age he was extremely sharp and intelligent, consistent in research and study. Studying under the above mentioned Ustaads multiplied your potential at the age of twenty-two seventy fold such that in a large institution like Darul Uloom Deoband he took first position in the final year exams. Whereas in the same year certain proficient qualified scholars enrolled in Darul Uloom Deoband with the sole intention of taking first position. The marks he obtained and the awards he received are as follows,

First position: Moulana Saeed Ahmed Palanpuri- ‘Bukhaari: 50, Tirmidhi: 50, Abu Dawood: 50, Nasaai: 50, Ibn Maajah: 50, Tahawie: 50, Shamaail: 50, Muwatta Imaam Maalik: 50, Muwatta Imaam Muhammed: 50, Muslim Shareef: 45.

The general prize was a copy of the Noble Quraan, ‘Sharah Aqaaid Nasafi, ‘Mulla Hasan’.
The exclusive prize was a copy of the complete ‘Tafseer Bayaanul Quraan’.

Admission in Darul Iftaa and his first student

After graduating, in Shawwaal 1382 A.H he requested permission to be admitted into Darul Iftaa and in Dhul Qa’adah 1382 A.H his request was granted. He began studying Fatawa books and issuing Fatawa under the guidance of Hadhrat Mufti Sayyid Mahdi Hasan Sahib Shah Jahaanpuri.

He was the eldest from all his brothers and sisters which is why he paid special attention to their education after graduating. He brought me to along with him to Deoband in 1382 A.H and left me to memorize the Quraan in the class of Hadhrat Kaamil Sahib Deobandi. However due to my incompetence I could not take proper benefit from Hadhrat Qaarie Sahib thus the full responsibility of my memorization was taken on by Hadhrat Moulana Saeed Ahmed, who made me a Hafiz in one and a half years.

In this same year he started memorizing the Quraan under the supervision of Hadhrat Sheikh Mahmood Abdul Wahaab Mahmood Sahib Misri, who was a brilliant Hafiz of the Quraan as well as Qaarie and was sent from Jaamiatul Azhar Cairo to Darul Uloom Deoband.

Essentially in 1382 A.H and 1383 A.H in addition to studying and issuing Fatawa, he was overseeing the Hifz of this unworthy one, while at the same time memorizing the Quraan himself. He was so occupied with these activities that he did not return home during the month of Ramadaan, I did not as well, and after Ramadaan he brought his other brother Moulana Abdul Majeed Sahib to Deoband. The Iftaa committee then enrolled him for a further year of study in Iftaa so as to increase his capabilities. In 1383-1384 A.H he began teaching his Moulana Abdul Majeed Sahib various books in Faarsi while at the same time overseeing my Hifz of the Quraan, himself memorizing the Quraan and at the same time concentrating on his lessons of Iftaa. He possessed such proficiency in issuing Fatawa that after six months the committee of Darul Uloom Deoband appointed him as assistant Mufti in the Iftaa Department of Darul Uloom Deoband, whereas it was not customary practice at that time to appoint an assistant Mufti as is common now.

Mufti Sayyid Mahdi Hasan writes in one of his reports,

“During my absence in 1383 A.H the committee selected twelve students, five subsidiaries and seven non-subsidiaries, whom I trained, taught ‘Rasmul Mufti’ to and were subsequently successful in the year end examination. There names are as follows,
Moulana Saeed Ahmed Palanpuri: This is the same student who was selected for further training, was the assistant of Mufti Mahmood Hasan (Nanotwi) as well as aid in researching Fatawa…. Salaam”

Sayyid Mahdi Hasan
Darul Uloom Deoband
05-01-1385 A.H

Whatever the wise say is said from experience, pertinent and correct

In 1383 A.H Mufti Sayyid Mahdi Hasan Sahib due to illness returned to his home in Shah Jahaanpur because of which a new Mufti, Mufti Mahmood Hasan Nanotwi was appointed to oversee the Darul Iftaa. At the same time Hadhrat Moulana Saeed Ahmed was appointed assistant of Mufti Mahmood Hasan Nanotwi. He assisted Mufti Mahmood Sahib so capably and demonstrated his proficiency so adeptly that at the end of 1384, Mufti Mahmood Sahib wrote a lengthy letter to Hadhrat Qaarie Muhammed Tayyib Sahib requesting for his appointment to be permanent. Hadhrat Qaarie Muhammed Tayyib Sahib wrote a letter of recommendation to the members of the Iftaa committee, based on the judgement of Mufti Mahmood Sahib, which he dispatched to administration. However this letter was subsequently misplaced because of which his appointment was not made permanent. When Hadhrat Allaamah Muhammed Ibraheem Sahib Balyawi informed him about this he was naturally disappointed, to which **Hadhrat Allaamah said, “Molwi Sahib! Do not be despondent! You will get an even better position.” This prediction came into being, through the grace of Allaah, after nine years to the letter.**

Appointment in Rander

In essence whatever avenues that had opened in the fields of teaching and issuing of Fatawa were closed through the efforts of certain ‘Well-Wishers’.

Then through the efforts of Hadhrat Allaamah Balyawi he was appointed as Ustaad in Darul Uloom Ashrafiyah Rander (Surat) of the senior classes.

On the 21 Shawwaal 1384 A.H, he bid farewell to Darul Uloom Deoband and first returned home. He remained at home for one week, visited his parents and then left for Rander (Surat) along with his brother Moulana Abdul Majeed Sahib (who is two years elder then me), Moulana Habeebur Rahmaan (who is seven or eight years younger then me) and myself. Like this teaching in Darul Uloom Ashrafiyah began.

His services in Rander

From Dhul-Qa'adah 1384 A.H until Sha'abaan 1393 A.H (9 years) he taught 'Abu Dawood', 'Tirmidhi', 'Tahawie', 'Shamaail', 'Muwatta Imaam Maalik', 'Muwatta Imaam Muhammed', 'Nasaai', 'Ibn Maajah', 'Mishkaat', 'Jalaalain', 'Fauzul Kabeer', 'Hidaayah Aakhirain', 'Sharah Aqaaid Nasafi', 'Husaami', the translation of the Quraan as well as many other books. In addition he remained occupied with research and writing and during this period he wrote the books 'Daarie awr Ambiyaa keh Sunnate', 'Hurmate Masaahirat', 'Al-Ownul Kabeer', as well as the commentary on 'Al-Mughnie' of Moulana Muhammed Taahir Patni, etc, of which the first three have been published. It was during this period as well that he began compiling various commentaries of the works and knowledge of Hadhrat Moulana Muhammed Qaasim Nanotwi. One treatise entitled 'Ifadaate Nanotwi' was printed at that time in the journal 'Al-Furqaan', which is extremely beneficial.

Appointment in Darul Uloom Deoband

His Ustaad, Hadhrat Moulana Muhammed Haashim Sahib Bukhaari (who first taught at Jaamia Husseini Rander and was later appointed in Darul Uloom Deoband) informed him of a vacancy in Darul Uloom Deoband and advised him to apply for the post. After consulting with Moulana Hakeem Muhammed Sa'ad Rasheed Sahib Ajmeri he sent in his application. In addition he sent a separate letter to Hadhrat Moulana Qaarie Muhammed Tayyib Sahib.

In reply to this letter Hadhrat Moulana Qaarie Muhammed Tayyib Sahib wrote,

Salaam and greetings.

Your letter brought me great happiness and your efforts on the works of Hadhrat Nanotwi (A.R) absolutely delighted me. The approach you have chosen is totally correct. In fact among the various services that I thought could be done in regards to these books, one was the very same. I did not get an opportunity to read the treatise in ‘Al-Furqaan’, Insha-Allaah I will obtain it soon as possible and take benefit there from and will inform you of my assessment.

I am sending your application to the teaching committee and they will surely come to an appropriate decision of which you will be informed accordingly.
Request for Duas.

P.S I had two copies of ‘Qaasimul Uloom’. I sent one copy there for the same purpose but it never returned. I now have one copy left, whoever wishes to duplicate it, should stipulate a certain time wherein he can do so while sitting in my office.”

All is well here.

Muhammed Tayyib
07-07-1393 A.H

This letter was written on 7 Rajab 1393 A.H. In Sha’abaan of the same year when the advisory board were discussing an appointment for the vacancy in the Darul Uloom, Hadhrat Moulana Muhammed Manzoor Sahib Nu’maani suggested Moulana Saeed Ahmed and in that very gathering he was appointed and informed accordingly. After the blessed month of Ramadaan he came to Darul Uloom Deoband and to this day he is rendering his services to Darul Uloom Deoband. May Allaah Ta’ala grant Hadhrat Moulana a long prosperous life and allow his inspiration to spread across the globe. *Aameen.*

Services in Darul Uloom Deoband

Those books taught and are being taught by Hadhrat Moulana from 1393 A.H to time that these lines were written are as follows,

1393-1394:- ‘Muslimuth Thuboot’, ‘Hidaayah Awwal’, ‘Sulamul Uloom’, ‘Hadiyah Sa’adiyah’, ‘Jalaalain’ first volume, ‘Al-Fauzul Kabeer’, 'Mulla Hasan’.

1394-1395:- ‘Muslimuth Thuboot’, ‘Sharah Aqaaid Jalaali’, ‘Mulla Hasan’, ‘Jalaalain’ second volume, ‘Al-Fauzul Kabeer’.

1395-1396:- ‘Musaamirah’, ‘Deewaan Mutanabie’, ‘Mebthie’, ‘Tafseer Baythaawi’ chapters 21-25.

1396-1397:- ‘Deewaan Mutanabie’, ‘Tafseer Baythaawi’ chapters 26-30, Mulla Hasan, ‘Mishkaat’.

1397-1398:- ‘Mishkaat’ second volume, ‘Nukhbatul Fiqr’, ‘Husaami’ (only Qiyaas), ‘Mulla Hasan’, ‘Sab’ah Mu’alaqah’, ‘Hidaayah Thaani’, ‘Muwatta Imaam Maalik’.

1398-1399:- ‘Deewaan Humaasah’, ‘Sab’ah Mu’alaqah’, ‘Tafseer Baythaawi’ Surah Baqarah, ‘Mishkaat’ second volume, ‘Nukhbatul Fiqr’, ‘Tafseer Mathari’ chapters 16-20, ‘Muwatta Imaam Maalik’, ‘Siraaji’, ‘Nasaai’.

1399-1400:- ‘Mishkaat’ second volume, ‘Nukbatul Fiqr’, ‘Tafseer Baythaawi’ chapters 21-25, ‘Deewaan Humaasah’, ‘Sab’ah Mu’alaqah’, ‘Muwatta Imaam Maalik’, ‘Siraaji’.

1400-1401:- ‘Mishkaat’ first volume, ‘Nukhbatul Fiqr’, ‘Tafseer Baythaawi’ chapters 26-30, ‘Tafseer Madaariq’ chapters 6-10, ‘Siraaji’, ‘Muwatta Imaam Muhammed’.

1401-1402:- ‘Tirmidhi’, ‘Tafseer Baythaawi’ Surah Baqarah, ‘Abu Dawood’, ‘Bukhaari’ second volume, ‘Muwatta Imaam Maalik’, ‘Muwatta Imaam Muhammed’.

1402-1403:- ‘Tirmidhi’ first volume, ‘Tafseer Baythaawi’ Surah Baqarah, ‘Muslim’ first volume, ‘Muqadamah Ibn Salaah’, ‘Rasheediyah’, ‘Ibn Maajah’.

1403-1404:- ‘Tirmidhi’ first volume, ‘Tafseer Baythaawi’ Surah Baqarah, ‘Hidaayah’ volume four, ‘Tahawie’.

1404-1405:- ‘Tirmidhi’ first volume, ‘Tafseer Baythaawi’, ‘Surah Baqarah, ‘Hidaayah’ third volume, ‘Bukhaari’ first volume, ‘Tahawie’.

1405-1406:- ‘Tirmidhi’ first volume, Tafseer of the Quraan, ‘Hidaayah’ fourth volume, ‘Tahawie’.

1406-1407:- ‘Talkheesul Atkaan’, ‘Tirmidhi’ first volume, ‘Hidaayah’ fourth volume, ‘Tahawie’.

1407-1408:- ’Tirmidhi’ first volume, ‘Hidaayah’ fourth volume, ‘Tahawie’, ‘Hujjatul-laahil Baalighah’.

1408-1409:- ‘Tirmidhi’ first volume, ‘Hidaayah’ fourth volume, ‘Tahawie’, ‘Hujjatul-laahil Baalighah’.

1409-1410:- ’Tirmidhi’ first volume, ‘Hidaayah’ third volume, ‘Tahawie’.

1410-1411:- ‘’Tirmidhi’ first volume, ‘Tahawie’, ‘Hujjatul-laahil Baalighah’.

Other services

To discuss in detail the other services which Moulana has rendered and is currently rendering, besides those already mentioned as far as education and teaching goes, is impossible. However we will briefly just a few.

1) In 1402 A.H Hadhrat Moulana Mufti Nizaamudien Sahib took an extended leave of absence, Hadhrat Moulana Mufti Mahmood Hasan Sahib Ganghohi went to Saharanpur and a few other Muftis decided to leave the Darul Uloom as well. Due to this the administrative committee ordered Hadhrat Moulana Saeed Ahmed and I to oversee the Iftaa Department in addition to teaching our regular books, which we fulfilled with ease. These orders were as follows,

Order: 3532
To Department of Iftaa
04-10-1402

Hadhrat Moulana Mufti Nizaamudien Sahib, Head of the department of Iftaa, has taken an extended leave of absence. During his absence Hadhrat Moulana Mufti Saeed Ahmed Palanpuri will oversee the department. All Fatawa will only be issued after his analysis therefore no Fatwa should be handed out without Moulana’s signature.

(Moulana) Naseer Ahmed
Deputy principal Darul Uloom Deoband

Order: 3572

To Moulana Mufti Muhammed Ameen Sahib
Ustaad of Darul Uloom Deoband

Assalaamu-Alaikum

It has been decided that the duty of replying questions posed to the Darul Iftaa will be entrusted to you. You will be required to sit in the Darul Iftaa daily for two hours in order to write these Fatawa.

(Moulana) Naseer Ahmed
Deputy principal Darul Uloom Deoband
6 Shawwaal 1402 A.H

Before this as well Hadhrat Moulana was given the responsibility of overseeing the Iftaa department. The instruction was as follows,

Respected Hadhrat Moulana Saeed Ahmed Sahib
Ustaad of Darul Uloom Deoband

Assalaamu-Alaikum

At this time in the Iftaa department neither Hadhrat Moulana Mufti Mahmood Hasan Sahib nor the other two Muftis are present which is why we think it only appropriate for you to oversee the Iftaa department during your free time. The Iftaa department has also been informed of this decision.

(Moulana) Naseer Ahmed
Deputy principal Darul Uloom Deoband
07-02-1395 A.H

2) He has been the head of ‘Majlis Tahaffuz Khatme Nabuwwat’ from the time it came into being in Darul Uloom Deoband. In 1419 A.H he requested the advisory committee to relieve him of this duty but they turned down his request and instead offered to grant him a monthly allowance of one thousand Rupees if he remained head of this organisation. Hadhrat Moulana refused to accept this allowance and continued to fulfil the responsibilities of as head of the organization. The decline to his request was as follows,

Respected Hadhrat Moulana Saeed Ahmed Palanpuri

Assalaamu-Alaikum

Due to the decision taken by the advisory committee in Safar 1419 A.H we write this letter to Hadhrat Moulana.

Decision: 6 (with the permission of the principal)

The letter of respected Moulana Saeed Ahmed Palanpuri requesting to be relieved of his duty as head of ‘Majlis Tahaffuz Khatme Nabuwwat’ has been discussed. The committee greatly appreciates the services rendered by Hadhrat Moulana but due to the importance and necessity of this department we could not grant your request and have decided to retain Hadhrat Moulana as head of this department. In addition we have decided to grant Hadhrat Moulana a monthly allowance of one thousand Rupees because of his preoccupation with this duty.

(Moulana) Naseer Ahmed
On behalf of the principal of Darul Uloom Deoband
06-03-1419

I have refused to accept this allowance.

Saeed Ahmed Palanpuri

3) Besides these responsibilities whatever responsibility the respected principal would entrust to him in the form of writing or speech he would readily fulfil. The details of these responsibilities are lengthy which cannot be explained in this brief introduction.

Literary works

Those literary works of Hadhrat Moulana which have been published and distributed across the globe are as follows,

1)**’Tafseer Hidaayatil Quraan’**- This is an accepted commentary of the Quraan by all and sundry. The commentary of chapters 30 and from 1 to 9 was written by Hadhrat Moulana Muhammed Uthmaan Kaashif Haashimi Sahib (A.R) and the commentary from chapters 10 to15 was written by Hadhrat Moulana, commentary on the remaining chapters are still being written.

2) **The new Arabic translation of ‘Al-Fauzul Kabeer’**- This is a correction of the previous Arabic translation, which is included in the syllabus of Darul Uloom Deoband as well as other institutions.

3) **‘Al-Ownul Kabeer’**- This is an exceptional Arabic commentary of ‘Al-Fauzul Kabeer’. It was first based upon the old Arabic translation but now it is according to the new translation..

4) **‘Faydhul Mun’im’**- This is a rare Urdu commentary on the introduction of ‘Muslim’. It comprises of the analysis of difficult words, composition of sentences as well as important discussions in the science of Hadeeth.

5) **‘Tukhfatud Durar’**- This is an outstanding Urdu commentary on ‘Nukhbatul Fiqr’. It is a priceless work for all students studying Hadeeth especially those studying ‘Mishkaat’.(Translated into English by us.)

6) **‘Mabaadiyul Falsafah’**- It explains and clarifies all the terminology of Philosophy in the Arabic language. This book has been included in the syllabus of Darul Uloom Deoband as well as other institutions.

7) **‘Mu’eenul Falsafah’**- This is an Urdu commentary of ‘Mabaadiyul Falsafah’. It is a unique book which explains the intricate details of philosophy.

8) **‘Miftaahut Tahtheeb’**- This is such an excellent commentary of Allaamah Taftazani’s ‘Tahtheebul Manthiq’ that through it ‘Sharah Tahtheeb’, which is included in the syllabus of Darul Uloom Deoband, is easily understood.

9) **‘Aasaan Manthiq’**- This is an improvement to ‘Tayseerul Manthiq’ and has replaced ‘Tayseerul Manthiq’ in many institutions.

10) **‘Aasaan Nahw’**- This is in two volumes.

11) **‘Aasaan Sarf’**- This is in two volumes. In the majority of books written on Sarf and Nahw gradation was not considered, which is completely necessary. These books were compiled bearing this necessity in mind. These books are extremely beneficial and have been included in the syllabus of many institutions.

12) **‘Mahfoozaat’**- This is in two volumes. It is a collection of Aayaat and Hadeeth which have been selected for memorization by students. It has

been included in the syllabus of many institutions.(Translated into English by us.)

13) **'Aap Fatwa kese de'**- This is a valuable commentary on the renowned book of Allaamah Muhammed Ameen bin Aabideen Shaami entitled 'Sharah Uqood Rasmil Mufti'.

14) **'Kia Muqtadie par Faatihah Waajib he'**- This is an easily comprehensible commentary of the book written by Hadhrat Moulana Muhammed Qaasim Nanotwi (A.R), 'Towtheequl Kalaam'.

15) **'Hayaat Imaam Abu Dawood'**- This is a complete biography of Imaam Abu Dawood Sijistaani which includes a full description of 'Sunan Abi Dawood' as well as all of its commentaries and associated books, explained in an easy and appealing manner.(Translated into English by us.)

16) **'Mashaaheer Muhadditheen wa Fuqahaa Kiraam awr Tadhkirah Raawiyaan Kutube Hadeeth'**- It contains a brief biography of the Khulafaa Raashideen, Aharah Mubasharah, blessed wives of Rasulullaah ρ, daughters of Rasulullaah ρ, seven Fuqahaa of Madinah, Mujtahideen of the Ummat, Muhadditheen, narrators of Hadeeth books, commentators on books of Hadeeth, Fuqahaa of Islaam, Mufassireen, Mutakalimeen as well as other renowned scholars. This book is a must for every teacher and student of Deen.

17) **'Hayaat Imaam Tahawie'**- This book contains the complete life story of Imaam Abu Ja'far Tahawie, refutation of allegations by critics, description of his various works, an exposition of his standpoint and a detailed introduction of 'Sharah Ma'aani-ul Aathaar'.(Translated into English by us.)

18) **'Islaami Taghayur Pazeer Dunya me'**- This was read in Muslim university Alighar and Jaamia Maliyah Delhi and is a collection of four priceless discourses.

19) **'Nabuwwat ne Insaaniyat kou kia dia'**- This discourse was conducted during one of the ceremonies of Jaamia Maliyah Delhi. It was published separately but now it has been included in 'Islaami Taghayur Pazeer Dunya me'.

20) **'Daarie awr Ambiyaa kie Sunnate'**- This book contains the injunctions, laws, proofs and virtues of cutting nails, removal of pubic

hair and hair under the armpit, making miswaak, cleansing the mouth sand nose, washing the limbs of the body, circumcision, making Istinjaa (cleansing the private parts) with water, combing a path in the hair, trimming the moustache as well as regarding keeping a beard. In addition it includes replies to those objections made with regards to keeping of the beard.(Translated into English by us.)

21) **Hurmate Masaahirat'**- This book explains the laws and injunctions pertaining to one's in-laws, clearly stating the ruling of unlawful interaction.

22) **'Tasheel Adilah Kaamilah'**- This is a commentary on the brilliant book of Hadhrat Sheikhul Hind (A.R) entitled 'Adilah Kaamilah'. It contains a full explanation of the ten rulings regarding which the 'Ghair Muqallideen' often dispute. The respected author dictated this book to me and I compiled it. It has been published by Sheikhul Hind Academy.

23) **'Hawashi wa Anaaweenul Iedhaahil Adillah'**- 'Iedhaahul Adillah' is the notorious book of Hadhrat Sheikhul Hind (A.R) upon which the respected author added extremely beneficial sub-notes as well as additional titles. This book has been published by Sheikhul Hind Academy as well.

24) **'Hawaashi Imdaadul Fatawa'**- The respected author began writing these sub-notes while still teaching in Rander. He only added sub-notes on the first volume, which has been published and has not done anything on the other volumes. These sub-notes are held in high esteem by the Ulama.

25) **'Ifaadaate Nanotwi'**- This is a priceless treatise compiled the respected author, which he wrote while still teaching in Darul Uloom Ashrafiyah Rander and was published at the same time in 'Al-Furqaan' of Lakhnow.

26) **'Ifaadaate Rasheedia'**-This is another priceless treatise compiled by Hadhrat Moulana, which he wrote just when he began teaching at Darul Uloom Deoband and at that time was published in the monthly journal of Darul Uloom Deoband.

These are those books or discourses which were published besides these there are a few which have not been published as yet. They are as follows,

27) **‘Rahmatullahil Waasi’ah’**- This is an Urdu commentary on ‘Hujjatul-laahil Baalighah’ which is currently being written. A commentary on ‘Hujjatul-laahil Baalighah’ has been a heavy debt on this Ummat, unpaid for nearly two hundred and fifty years. Hadhrat Moulana has taught ‘Hujjatul-laahil Baalighah’ for a number of years in Darul Uloom Deoband and is now compiling a commentary on it. May this commentary be completed quickly and be distributed internationally. *Aameen-(This mighty task has now be completed and published.It has also been translated into English by us.)*

28) **‘Tahdheebul Mughnie’**- ‘Al-Mughnie’ is an excellent book on the narrators of Hadeeth written by Allaamah Muhammed Taahir Patni. Respected Moulana has written an Arabic commentary on this book but has not been published as it is still incomplete. Until the letter ‘Raa’ has been completed.

29) **‘Zubdatut Tahawie’**- This is a summary, in Arabic, of Imaam Tahawie’s brilliant work, ‘Sharah Ma’aani-ul Aathaar’. However it has only been completed until where ‘Tahawie’ is normally taught therefore it has not been published.

30) **‘Fatawa’**- Many Fatawa of Hadhrat Moulana have been recorded in the registers of Darul Uloom Deoband as well as in Hadhrat Moulana’s personal records however they have not been published as yet.

Services in the field of propagation

In addition to his services in teaching and writing Moulana still finds time to travel around the country as well as to other countries for the sake of propagation. He enlightens the hearts of those individuals who are keen on hearing advices of Deen through his speeches. The details of all his journeys are extremely lengthy but in simple words at the same time while fulfilling his duties of teaching and still continuing his services of writing, from time to time he makes brief visits in and around the country. During the month of Ramadaan, during the long vacation, he sometimes travels to Britain, Canada, Africa or America. In one day he delivers many lectures and incites the listeners towards the obedience of Allaah and his Rasul ρ, fear of Allaah, concern for the Akhiraat-Hereafter as well as the performance of good deeds while at the same time inspiring them in an effective manner to refrain from evil and vice.

Style of speaking and uniqueness of writing

Just as Moulana's style of speaking is inspirational and his lessons acknowledged and easily understood, all of his literary works are easy, easily comprehensible and accepted by all and sundry. His lectures are deep and filled with subtle points. His literary works are well composed, easily comprehensible and wide-ranging. It is for this reason that may of his works have been included in the syllabus of Darul Uloom Deoband as well as other institutions and it is based upon this uniqueness that Hadhrat Moulana Arshad Madani Sahib, Head of the teaching committee in Darul Uloom Deoband, wrote this letter to Hadhrat Moulana,

5

Respected Hadhrat Moulana Saeed Ahmed Sahib Palanpuri

Assalaamu-Alaikum

May Allaah grant you the best of rewards. You have compiled an exceptionally comprehensive book on the terminology of philosophy. Students will benefit from it immensely from the very beginning of their studies. After understanding and memorizing these terms, Insha-Allaah, the entire topic will be understood. There still remains a great need for the terminology and expressions in the sciences of Sarf and Nahw to be explained in this concise manner so that teachers may have them memorized and students may gain insight into these subjects. I mentioned to Moulana Kursheed Sahib, a few days earlier, that definitions of those terms which are mentioned in Fiqh, especially those mentioned under the chapters of business, should be compiled separately. This will ensure that after understanding these terms, they will easily comprehend the various injunctions that are discussed and the Ustaad may inform them accordingly as he goes along.

All praise be to Allaah, Our pious predecessors fulfilled all duties before departing this world. There efforts should be sought out and compiled. Insha-Allaah this will benefit immensely. You have already explained the terminology of philosophy in an outstanding manner, now it is necessary for you to take this effort further and explain the terminology of all subjects. Insha-Allaah, this will be a means of immense benefit to all. I hope that you will accept this request of mine.

Arshad
07-03-1418 A.H

Secret of success

Allaah Ta'ala has indeed blessed Hadhrat Moulana with many great and virtuous qualities. His literary sense is intricate, his personality simple and cultured, his temperament resolute and calm, naturally blessed with a moderate and insightful mind. He possesses an exceptional ability to distinguish between truth and falsehood, right and wrong. He is unique in his era as far as comprehending the essentials of various fields of knowledge goes.

His greatest virtue is that he is extremely observant and one who bravely confronts the exigency of the hour. I have never seen anyone as dedicated, making effort night and day, as Hadhrat Moulana. All of his students know full well how beneficial his discourses are and those who have read his books or heard his lectures know full well how full, wide-ranging and comprehensive his books and lectures are. His subordinates know very well how particular Hadhrat Moulana is with regards to the correction and compilation of his books as well as the books of those associated to him. In addition they know very well the care he puts into the education of his brothers and family.

Permission of Beit and lecturing

Just as Hadhrat Moulana is proficient in religious knowledge, he possesses remarkable aptitude in the sciences of spirituality. However he conceals this knowledge to such an extent that most people think that he is only proficient in outward religious knowledge. Whereas the reality is that in his student days he took a pledge to Sheikhul Hadeeth Hadhrat Moulana Muhammed Zakariyya Sahib (A.R) and has gained benefit from other spiritual Sheikhs as well. He took particular benefit from Hadhrat Moulana Abdul Qaadir Raaipuri Sahib (A.R) during his student days and **is currently the khalifah of Hadhrat Moulana Mufti Muzaffar Hussein Sahib Mazaahiri.** Hadhrat Mufti Sahib's letter of permission, in which he granted him permission, is as follows, which I obtained from Hadhrat Moulana with great difficulty,

Respected Moulana Mufti Saeed Ahmed Sahib, Ustaad of Hadeeth in Darul Uloom Deoband.

With full faith in Allaah, I grant you permission for Beit and lecturing with complete confidence and conviction of the heart. All praise be to Allaah, you are worthy of this due to both your knowledge and practical life, which are the requirements for permission. *This is the bounty of Allaah, which He grants to whomsoever He wishes.*

With complete conviction in Allaah begin the work of reformation and rectification. Read thoroughly the writings, advices and discourses of Hadhrat Moulana Thanwi (A.R) and at times read to those sitting around you as well. I pray from my heart that Allaah increases you in your spiritual and scholastic abilities. Remember this unworthy one in your prayers.

Muzaffar Hussein Mazaahiri
Principal of Jaamiatul Islaamia Mazaahirul Uloom (waqaf)
Saharanpur (U.P) India
21 Jamaadal-Oowla 1418 A.H

Journey to Makkah and Madinah

Respected Moulana has travelled numerous times to the noble cities of Makkah and Madinah. The first time was in 1400 A.H (1980) when he travelled by ship along with his wife and fulfilled the rites of Hajj. He then went again in 1406 A.H (1986) from Africa to perfume his second Hajj. Since his obligatory Hajj was already complete he performed this Hajj as Hajj Badal on behalf of Rasulullaah ρ. In 1410 A.H (1990) he was invited as the guest of the Saudi Arabian government and performed his third Hajj. Once in Rabiul-Awwal 1414 A.H he performed Umrah.

Demise of his respected parents

My respected father was a student in Darul Uloom Dabel at the same time when Allaamah Shabbier Ahmed Uthmaani (A.R), Moulana Badre Aalam Sahib Meerti Muhaajir Madani (A.R) as well as Hadhrat Moulana Muhammed Yusuf Sahib Benori (A.R) were teaching in Darul Uloom Dabel and he was the special attendant of Hadhrat Moulana Badre Aalam (A.R). However due to certain monetary restraints he could not complete his studies and always remained with the earnest desire to make his children illustrious Aalims just as Hadhrat Moulana Shabbier Ahmed Uthmaani (A.R), Hadhrat Moulana Badre Aalam (A.R) and Hadhrat Moulana Muhammed Yusuf Benori (A.R). Hadhrat Moulana Badre Aalam Sahib Meerti Muhaajir Madani (A.R) gave my respected father this parting advice,

“Yusuf! If you wish to make your children proficient Aalims then safeguard yourself and your children from Haraam (Forbidden) and impermissible wealth. Knowledge is a divine light and does not enter that body which has been satiated through Haraam sources.”

Hadhrat Moulana gave my father this advice as at that time our entire family was involved in taking interest. Around the same time my grandfather took an interest loan from a certain Hindu and rented a piece of land. At this time my respected father was a student in Dabel and strongly rebuked my grandfather, due to which my grandfather disowned my father. In order to save himself from consuming Haraam wealth, my father was forced to leave his studies and support his family. At this time my father took a vow, “Even if we starve, we will not touch Haraam so even if I could not study Allaah Ta’ala will bless my children with the knowledge of Deen.”

My respected father would refrain from all Haraam and impermissible wealth such that he even stayed away from that which was doubtful. He would do the same for his children and paid special attention to their education and upbringing. He was so punctual with his Salaat and fasting that in my knowledge he never missed a Salaah. After the demise of my beloved mother he began memorizing the Quraan and completed seven or eight chapters before passing away. One night in Dhul Qa’adah 1411 A.H when he awoke for Tahajjud Salaah, he felt a little feverish so he took a bath and was putting his clothes on when he started feeling a terrible pain in his chest. He called for Bhai Abdul Majeed, who immediately arrived. He saw that father’s entire body had broken into a sweat and that father was sitting on the bed, holding his chest. Seeing this Bhai Abdul Majeed Sahib became extremely worried and began trying to call Bhai Abdur Rahmaan, who stayed a mile or two away, and the doctor. Our respected father then said to him that there is no need to call the doctor and saying this he passed away. *To Allaah do we belong and unto Him shall we return.*

The mother of Hadhrat Moulana Saeed Ahmed, as well as that of the authors, was well versed with the necessary aspects of Deen, an expert in the home, very discrete, punctual with her Salaah and fasting, pious, devout, patient and grateful. On the tenth of Muharram 1399 A.H, keeping the fast of Aashurah, she went to visit her eldest brother Hadhrat Moulana Wali Muhammed Sahib (D.B), who is the student of Hadhrat Moulana Anwar Shah Kashmiri (A.R) when he was teaching at Dabel and who is still alive. She broke her fast at the time of Maghrib,

read her Salaah, ate supper and after supper everyone rested for awhile. When the time of Isha sat in she woke my father and brother Abdul Majeed for Salaah. She then woke my little sister, who was sleeping along with her children and the other ladies of the house, to perform Isha Salaah. When my father returned from Isha Salaah he saw that my mother was lying down with her hair sprawled out on the bed. My father asked two or three times why she was sleeping like this but my beloved mother gave no reply. My father then touched her trying to make her hair right and then discovered that he had passed away. *To Allaah do we belong and unto Him shall we return.*

May Allaah Ta'ala forgive our respected parents, grant them Jannatul-Firdaus and filled there graves with divine light. *Aameen.*

After this great loss Hadhrat Moulana Qaarie Muhammed Tayyib Sahib wrote a letter of condolences to Respected Moulana. The letter is follows,

5

24-01-1399 A.H

Respected and beloved Moulana Saeed Ahmed Sahib

Assalaamu-Alaikum

I have just received your letter with the sad news of the demise of your beloved mother. To Allaah do we belong and unto Him shall we return. The protection of one's parents is indeed a great treasure and blessing. Whatever sadness or sorrow one feels at their loss is insufficient. Nevertheless what can I say to you about being pleased with the decree of Allaah and having patience. May Allaah Ta'ala grant her all the comforts of Jannat and make her family and those who knew her the true inheritors of her favours and virtues. The Darul Uloom has made a completion of the Quraan as 'Issale-Thawaab' for her, may Allaah accept it. Please convey on my condolences to the rest of the family.

Muhammed Tayyib
Principal Darul Uloom Deoband

Education and upbringing of his brothers

Hadhrat Moulana has one step brother (common mother), four brothers and four sisters. His step brothers name is Ahmed who is elder then

Moulana. He is the eldest from his other brothers and sisters then it is Brother Abdur Rahmaan then Brother Moulana Abdul Majeed then the author and the youngest is Brother Moulana Habeebur Rahmaan. When he graduated from Darul Uloom Deoband, Brother Abdur Rahmaan was fifteen years old and Moulana Abdul Majeed and I were still in the primary madressa. It is for this reason that Hadhrat Moulana first took me to along with him to Deoband then after a year brought Moulana Abdul Majeed as well and in addition to his research and study he would teach both of us. After qualifying and moving to Rander (Surat) he took both of us as well as our youngest brother Moulana Habeebur Rahmaan Sahib, who now teaches 'Tirmidhi' and other books in Darul Uloom Ashrafiyah Rander, along with him. Like this along with his duties of teaching he would see to the education of his three brothers. This was the time when Hadhrat Moulana was most occupied and since we three were staying with him, he would listen to our previous lesson and teach the next lesson as soon as he returned to his room after teaching his afternoon session. **He would cook all our meals except twice a week when sometimes Moulana Abdul Majeed would make the bread.** Once we began the Arabic books we were enrolled in Darul Uloom Ashrafiyah and this lightened the load on Hadhrat Moulana. After that Hadhrat Moulana kept a vigilant eye on the education of his brothers. May Allaah grant him the best of rewards.

Education and upbringing of his children

Hadhrat Moulana's marriage was performed to the eldest daughter of his maternal uncle Hafiz Moulana Habeebur Rahmaan Sahib Sheera in the end of 1384 A.H. Moulana Habeebur Rahmaan Sahib was an excellent Hafiz of the Quraan and after Hadhrat Moulana's mother passed away, on most occasions he would complete the recitation of the entire Quraan in twenty-four hours, sending the reward to her as Issale-Thawaab. However Moulana Habeebur Rahmaan passed away very early, leaving behind two daughters and one son. After his demise, the paternal grandfather of the children, i.e. our maternal grandfather, as well as our maternal uncle Moulana Abdur Rahmaan took care of the children and later got them married.

Hadhrat Moulana's wife (May Allaah grant her a long life) is a patient, appreciative, pious and devout woman. She is an excellent Hafiz of the Quraan and the teacher of most of her children in the memorization of the Quraan. After her marriage, while seeing to the affairs of the house she completed memorizing the entire Quraan under Hadhrat Moulana. While memorizing the Quraan and after completion she taught and still

teaches her children the Quraan. **From this pious lady Hadhrat Moulana has eleven sons and three daughters. The eldest son passed away in an accident and one daughter passed away in infancy. Ten sons and two daughters are still alive, may Allaah grant them all a long life and make them the heirs of their father's knowledge.**

The names of Hadhrat Moulana's children as well as their date of birth and brief history is as follows,

1) Hafiz Moulana Mufti Rasheed Ahmed Sahib (A.R), born 4 Jamaadal Aakhirah 1386 A.H (20 September 1966) and passed away on 5 Shawwaal 1415 A.H (7 March 1995). After graduation he taught for one year in Jaamia Husseiniyah Rander.

2) Hafiz Saeed Ahmed Sahib, he has the exact name as Hadhrat Moulana, born 1 Dhul Qa'adah 1387 A.H (1 February 1968). He studied till 'Hidaayah' before leaving. He is currently a Hifz Ustaad in the Darul Uloom of Rampur in Surat.

3) Hafiz Moulana Waheed Ahmed Sahib, he is a graduate of Darul Uloom Deoband and the owner of the Waheedia book shop in Deoband. Born on 17 Jamaadal Oowla 1389 A.H (2 August 1969).

4) Aisha, born 13 Jamaadal Oowla 1391 A.H (7 July 1971) and passed away in Rander on Friday 16 Rabi-ul Awwal 1393 A.H (20 April 1973).

5) Hafiz Moulana Hasan Ahmed Sahib, born 14 Muharram 1393 A.H (18 February 1973). He is a graduate of Darul Uloom Deoband and a computer specialist. He is the one who composed this book.

6) Hafiz Mufti Moulana Hussein Ahmed Sahib, born Monday 2 Jamaadal Aakhirah 1394 A.H (24 June 1974). He is a graduate of Darul Uloom Deoband and taught in Darul Uloom Ashrafiyah Rander for two years before leaving to complete Iftaa. He is now a teacher of Hadeeth in the Madressa of the Jaamie Masjid in Amroh.

7) Hafiz Moulana Ibraheem Sahib, born in Sha'abaan 1396 A.H (1976). He is a graduate of Darul Uloom Deoband and now teaches 'Hidaayah' etc in Naafi-ul Uloom Koraanah, Ghaazie Aabaad.

8) Hafiz Muhammed Qaasim, born 15 March 1978. After reaching the third year he became frustrated and left. He now helps his father in teaching children at home.

9) Haafizah Aisha, born January 1979 and is now studying Arabic and Faarsi under her father.

10) Hafiz Muhammed, born February 1981 and at this moment is in his sixth year of study in Darul Uloom Deoband.

11) Hafiz Ahmed, born 4 Safar 1403 (21 November 1982) and at this moment is in his third year of study in Darul Uloom Deoband.

12) Hafiz Fatima, currently studying Arabic and Faarsi under her father.

13) Hafiz Abdullaah, studying Arabic and Faarsi under his father.

14) Hafiz Ubaidullaah, born 9 Safar 1409 A.H (22 September 1988). He is completing his Hifz at the moment.

The details of the upbringing which Hadhrat Moulana and his respected wife have given to their children are extremely lengthy and cannot be described in these few pages. In brief Hadhrat Moulana has a deep love for the Noble Quraan that as soon as he graduated he first memorized the Quraan, made the Author a Hafiz of the Quraan and his beloved wife a Haafizah. Through the efforts of his wife all his children are Huffaaz of the Quraan and she is in the process of making the children of Mufti Rasheed Ahmed and the wives of all her children Huffaaz of the Quraan. Two wives have completed their Hifz and two are currently busy. May Allaah grant them a long and prosperous life.

A dreadful accident

Hadhrat Moulana’s eldest son, Mufti Rasheed Ahmed (A.R), was married in Dhul-Hijjah 1411 A.H to the eldest daughter of Hadhrat Moulana Mufti Muhammed Adam Sahib Bheloni. They were blessed with two sons after their marriage, Maseehullaah and Samee’ullaah. Moulana’s wife was at her parent’s home and Hadhrat Moulana Saeed Ahmed Sahib was in London when due to some necessity Mufti Rasheed Ahmed went to Muzaffarnagar on 4 Shawwaal 1415 A.H. He was delayed for some reason and failed to catch the last bus returning to Deoband. They were waiting on the road to Deoband when a truck carrying huge drums of acid, on its way to Deoband, happened to pass

by. Waiting with Mufti Rasheed Ahmed were another thirty or forty people also on their way to Deoband. They all signalled to the truck driver, who stopped and allowed all to climb on to the truck. Since the truck was filled with the acid drums, all the passengers stood on one side and the truck then continued on its way to Deoband. However since everyone was standing on one side the truck, after travelling a short distance, the truck tipped over. All of the passengers fell out and the drums fell on top of them, which opened as soon as it fell, drenching the passengers in acid. The Muzaffarnagar hospital was very close to where the accident took place so the injured were immediately rushed to the hospital for medical attention but majority of the injured passed away before reaching the hospital.

Mufti Rasheed Ahmed was also severely injured but still managed to inform the doctors of his family contact details. The phone call came close to eleven-o-clock informing the family of Mufti Rasheed Ahmed's critical state. The family immediately contacted me and informed me of what had transpired. Along with Hafiz Saeed Ahmed, Hafiz Ameer Aalam Sahib and Brother Ghuyoob Sahib we reached Muzaffarnagar at twelve-o-clock by taxi.

When we reached the hospital we saw that Mufti Rasheed Ahmed's mouth had been closed, the doctor was standing alongside and two people were holding him. As soon as the doctor saw us he went to attend to the others. The entire hall was filled with those injured in the accident with their wounds still unattended to. One student was screaming in agony with blood gushing from an injury to his head. It was a terrible scene with wailing and screams of anguish as the injured passed away. We tried to hard to awaken Mufti Rasheed Ahmed but to no avail. The doctor gave us a prescription for medication, instructing us to administer it as quickly as possible. Hafiz Saeed Ahmed and Brother Ghuyoob remained with Mufti Sahib while Hafiz Ameer Aalam Sahib and I went to purchase the medication. However it was past midnight and all pharmacies had already closed but fortunately with a little effort we managed to get someone to open the pharmacy for us. After having purchased the medicine we returned to the hospital only to find Hafiz Ahmed Saeed and Brother Ghuyoob waiting for us outside Muftis Sahib's room. As soon as they saw us, they began to weep and told us that Mufti Sahib had passed away. *To Allaah do we belong and unto Him shall we return.*

I sent Hafiz Saeed Ahmed and Hafiz Ameer Aalam home to inform the family of the tragic news. Brother Ghuyoob and I remained at the

hospital the entire night and at eleven-o-clock the following morning, after the post mortem was completed, we arrived in Deoband with the Janaazah. Immediately Ghusal was given to the deceased, the Janaazah Salaah performed after Zuhr and Mufti Sahib was buried in the Darul Uloom's graveyard next to the grave of Hadhrat Moulana Shareeful Hasan Sahib Deobandi (A.R). May Allaah fill his Qabar with divine light, shower His mercies upon him, grant the parents forbearance and make his children the true heirs of virtues and merits. *Aameen.*

The condolences offered by the administrative committee of the Darul Uloom on this tragic event is as follows,

5

Respected Hadhrat Moulana Saeed Ahmed Sahib Palanpuri

Assalaamu-Alaikum

We hope that you are fine and well. During the annual meeting of Darul Uloom Deoband on 23 Dhul Qa'adah 1415 A.H, upon hearing the tragic news of the demise of Moulana Rasheed Ahmed Palanpurii (A.R) the gathering whilst grief-stricken and sorrowful prayed for his forgiveness and passed on their condolences. A copy of which has been sent. Please pass on the condolences of the committee to the entire family.

Ever-grateful

(Moulana) Marghoobur Rahmaan
Principal of Darul Uloom Deoband
05-01-1416 A.H

Letter of condolence:

Moulana Rasheed Ahmed Sahib Palanpuri son of Hadhrat Moulana Saeed Ahmed Sahib Palanpoori.

The administrative committee wishes to express their heartfelt condolences upon the sad demise of Moulana Rasheed Ahmed Palanpuri, a graduate of Darul Uloom Deoband, asking Allaah Ta'ala to forgive him and increase his status.

Moulana Rasheed Ahmed Palanpuri (A.R) completed his studies under the care and attention of his Respected father Hadhrat Moulana Saeed

Ahmed Sahib Palanpuri. He graduated from Darul Uloom Deoband just six years ago and then spent a further year in the Darul Iftaa. During this time he wrote commentaries on a few books taught in the Darul Uloom's syllabus, of which some have already been published. He had a great attachment to learning and was blessed with the virtues of righteousness and well-being. It was often expected that under his respected father's nurturing and watchful eye he would become a shinning star in the near future. However there is no disputing what has already been predestined. It is indeed sad that Respected Moulana lost his life in a tragic accident while travelling from Muzaffarnagar to Deoband. *To Allaah do we belong and unto to Him shall we return.*

The committee is indeed grief-stricken on the sad demise of Moulana Rasheed Ahmed and convey our condolences to the family of the deceased in particular to Hadhrat Moulana Saeed Ahmed Sahib Palanpuri. We ask Allaah Ta'ala to grant Moulana a special place in His mercy and in granting forbearance to the family, make them deserving of His special bounty. *Aameen.*

Marghoobur Rahmaan

An important bequest that is not void of benefit

A grandchild not inheriting from his grandfather if his sons are alive is a well known and established law. This well known principle of inheritance is applied first to those closest to the deceased and so on. According to this principle if the father is alive the grandfather will not inherit, if the brother is alive then the other brothers children will not inherit. However when it comes to the inheritance of grandchildren then many people dispute the rulings of Deen, saying "What justice is this? The sons inherit but the grandchildren, who are generally young and dependant, do not inherit." In actual fact these objections are the result of the incorrect practice of the Muslims. The teachings of Islaam are complete and perfect from every perspective but when Muslims do not practice upon it correctly what can be done? Islaam has permitted the testator to bequeath one third of his estate so that he may see to the needs of his other dependants and thereby at times granting them a larger portion then his sons. The grandfather should at the first available opportunity bequeath one third of his estate to his grandchildren and in times of necessity bequeath a greater share for them then what will be inherited by the sons. If the grandfather delays in the matter or out of love for his wealth refuses to bequeath this portion then suddenly passes away,

leaving his grandchildren without any financial aid, then this is not the fault of Islaamic teachings but is the fault of the grandfather. Shariaat has not stipulated a portion for the grandchildren because the grandfather may bequeath from his wealth if he feels they need it more then his children.
After understanding this ruling I will end this short biography of Hadhrat Moulana with a bequeath of Hadhrat Moulana so that others in a similar position may also bequeath the same for their grandchildren immediately without wasting anytime. There is no guarantee on life, Allaah forbid, if one passes away suddenly without bequeathing anything then in addition to leaving them in difficulty this will a cause of others criticising the laws of Islaam.

When Mufti Rasheed Ahmed passed away so unexpectedly and all his brothers and sisters attended the funeral in Deoband, Hadhrat Moulana Saeed Ahmed Sahib made the following bequeath before his children, brothers and sisters for the Children of Moulana Rasheed Ahmed Sahib (A.R),

“As long as I live I will raise Moulana’s children as I have raised my own. After I pass away each of Moulana’s children will inherit the same amount as that of a son because the shares of two sons will be less then one third and I have the right to bequeath one third of the estate. The entire family is witness to this.”

(The deceased’s wife has re-married) After this bequeath Hadhrat Moulana began crying and then said, “All thanks to Allaah he has taken my one child and has given me two in return. I now have twelve sons.”

(This was prediction of Hadhrat Moulana, which is lengthy in detail. Moulana had been saying to his beloved wife for the past fifteen years that twelve sons have been decreed for him. This came true in the following manner that Allaah took one from the eleven and gave him two in return completing the twelve sons.)

May Allaah grant them all a long life and make them the inheritors of Hadhrat Moulana’s virtues and merits. *Aameen.*

Muhammed Ameen bin Yusuf Palanpuri
Ustaad of Fiqh and Hadeeth in Darul Uloom Deoband (U.P)
6 Sha’abaan 1420 A.H
Monday 15 November 1999

The science of Tafseer and the principles of Tafseer

The literal meaning of ‘Tafseer’ is to make explain or to open and since this science openly explains the meaning or implications of the Noble Quraan it is referred to as the science of Tafseer. In the earlier period ‘Tafseer’ would only be used when referring to the explanation or elucidation of the meanings and implications of the Noble Quraan.

It is for this reason that Allaamah Zarkashi defined the science of Tafseer as follows,

هو علمٌ يُعرَفُ بِهِ فَهْمُ كتابِ اللّٰه المُنَزَّلِ
عَلىٰ نَبِيِّهٖ صلى اللّٰه عليه وسلم، وبيانُ
معانيه واستخراجُ اَحْكامِهٖ وحِكَمِهٖ
(البرهان ج۱ ص ۱۳)

“It is that science through which one gains understanding of the Book of Allaah which was revealed upon his Nabi ρ and its meaning as well as the science through which the laws and wisdoms of the Quraan are construed. (‘Al-Burhaan’ volume 1 page 13)

However once this science became a separate discipline and was developed from various different angles, it transformed into an extensive and pervasive science, the terminology of which increased according to the needs of each generation. Now the new definition, which includes all the aspects of the science of Tafseer, are as follows,

هوعلمٌ يُبْحَثُ فيه عن كيفيةِ النُطْقِ
بألفاظِ القرآنِ، ومدلولاتِها، وأحكامِهَا
الإفرَادِيَّةِ والتركِيبِيَّةِ، ومعانيها التى
تُحْمَلُ عليها حالةَ التركيب، وتَتِمَّاتٍ
لذلك (روح المعانی ج۱ ص ۴)

“Tafseer is the science wherein the pronunciation of the words of the Quraan, its meaning, collective and individual injunctions, its intended meaning in the sentence and other related aspects are discussed.”
(‘Ruhul Ma’aani’ volume 1 page 4)

According to this definition, those aspects which are discussed in the science of Tafseer are as follows,

1- Pronunciation of the words of the Quraan- i.e. in the Tafseer of a verse all the methods in which that particular verse may be recited is discussed. It is for this reason that some Mufassireen, in their commentaries, make mention of all the reported methods of recitation for that verse. This aspect takes aid from ‘Ilmul Qiraat’ (Science of recitation).

2- Meaning of the words of the Quraan- i.e. the literal meaning of the words of the Quraan is discussed in its Tafseer. It is for this reason that in the books of Tafseer one will find many references to the scholars of Arabic language and eloquent orators. In order to completely understand this aspect it is necessary to be fully acquainted with ‘Ilmul Lughaat’ (Science of diction).

3- Individual injunctions of the words of the Quraan- i.e. to elucidate the origin of every difficult and unfamiliar word, what form it has been mentioned in, its derivation and the significance and exclusivity thereof. In order to completely understand this aspect it is necessary to be fully acquainted with ‘Ilmul Sarf’ (Science of Morphology).

4- Collective injunctions of the words of the Quraan- i.e. to elucidate the meaning of each word in conjunction with others in the sentence, the component nature of the sentence, why the present diacritical marks have appeared and the meaning it denotes. It is necessary to understand ‘Ilmun Nahw’ (Science of syntax) and ‘Ilmul Ma’aani’ (Science of connotation).

5- Intended meaning in the sentence- most emphasis is placed on this in Tafseer that what meaning does a word have in a particular sentence and what meaning the entire sentence has in relation to the previous and subsequent sentences. This is the ultimate objective of Tafseer and understanding of many other sciences is needed to fully comprehend this aspect. Aside from those sciences mentioned already, sometimes knowledge of the sciences of oratory, Hadeeth or Fiqh is required.

6- Other related aspects of Tafseer- i.e. to elucidate 'Naasikh wa Mansookh' (Abrogation of a verse), reason for revelation and the hidden insinuations of the Noble Quraan, etc. Generally proficiency in the sciences of Hadeeth and History are required for this aspect.

Besides what has been mentioned, the science of Tafseer is so deep and extensive that it encompasses every branch and science of knowledge. In this final aspect of Tafseer through one's own intellect and understanding, personal experience and observation, many other diverse topics are included in the discussion. (Taken from 'Uloomul Quraan' by Hadhrat Moulana Muhammed Taqie Sahib Uthmaani)

In essence the science of Tafseer is that science in which the pronunciation of the words of the Quraan, its meaning, individual and collective implications, intended meaning of Allaah Ta'ala and other related aspects are discussed.

Subject matter of the science of Tafseer

The subject matter of Tafseer is the words of the Noble Quraan, not exclusively but only as far as explaining the purpose of Allaah Ta'ala is concerned.

The purpose of Tafseer is to clarify the objective of Allaah Ta'ala and gain the correct understanding of the Noble Quraan.

Its ultimate objective is to keep one steadfast upon the straight path and achieved success in both worlds.

May Allaah Ta'ala grant us all the correct understanding of the Noble Quraan, steadfastness upon the straight path and success in both worlds. *Aameen.*

Introduction to 'Usool Tafseer' (Principles of Tafseer)

'Usool' is the plural of 'Asal' which literally means root or foundation and is used when referring to a principle or law. The technical definition of 'Usool Tafseer' is those principles or laws upon which the Science of Tafseer is founded. Therefore the definition of the science of 'Usool Tafseer' will be as follows,

The science of the principles of Tafseer is that science in which the laws or rules of Tafseer and valuable aspects on the commentaries of the Mufassireen are discussed.

Its subject matter is the same as that of ‘Ilmul Tafseer’, i.e. the words of the Quraan as far as the purpose of Allaah Ta’ala is concerned.

Its purpose is to explain the principles and etiquettes of Tafseer.

Its ultimate objective is aid one in gaining the correct understanding of the Noble Quraan and practicing upon it, thereby achieving success in both worlds.

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مُقَدِّمَةُ الكِتَابِ

آلاءُ اللّٰه تعالى على هذا العبدِ الضعيفِ لاتُعَدُّ ولاتُحصى، وأجَلُّها: التوفيقُ لِفَهْمِ القرآنِ العظيمِ. ومِنَنُ صاحبِ النبوةِ والرسالةِ —— عليه الصلاةُ والسلامُ —— على أحقرِ الأمّةِ كثيرةٌ، وأعْظَمُها: تبليغُه صلى اللّٰه عليه وسلم الفُرْقانَ الكريمَ؛ لقّنَ النبيُّ صلى اللّٰه عليه وسلم القرآنَ الجِيْلَ الأولَ وهم أبْلَغُوْهُ لِلْجِيْلِ الثاني وهلُمَّ جَرًّا، حتى بَلَغَ هذا الضعيفَ أيضًا حظٌّ من رِوايتِه ودِرايتِه.

اللهم صلِّ على هذا النَبِيِّ الكريمِ: سيِّدِنا ومولانا وشفيعِنا، أفضلَ صَلَوَاتِك، وأيْمَنَ بركاتِكَ وعلى آلِه وأصحابِه، وعلماءِ أمتِه أجمعين، برحمتِكَ يا أرحمَ الراحمين.

Introduction

Allaah Ta’ala’s favours upon this unworthy servant are numerous and beyond measure, the greatest is being favoured with the understanding of the Noble Quraan. In addition the favours of the Nabi-Prophet and Rasul-Messenger ρ upon this shameful Ummat are plentiful and the

greatest of which is Rasulullaah ρ imparting the Quraan to his Ummat. Rasulullaah ρ taught the Quraan to the Sahabah Kiraam ψ directly, who then imparted it to the Noble Taabi'een and like this the chain continued until it reached this feeble servant as well.

O Allaah, by Your grace bestow your choicest mercies and blessings upon this Merciful Nabi ρ, our master, guide and intercessor, his progeny, companions and Ulama of this Ummat. O Most Merciful of those who have mercy.

Diction

آلَاءٌ - Favours, this word appears numerous times in Surah Rahmaan,

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"So which favours of your Rabb do the two of you *(man and Jinn)* deny?"

The singular appears in three forms, 1- أَلْأَلَى 2- أَلْإِلَى 3- أَلْإِلْىُ

لَاتُعَدُّ - Present, passive tense verb, singular feminine third person narrative. Derived from: عَدَّ(ن) عَدًّا وتَعْدَادًا الشيَ, meaning to count or calculate.

لَاتُحْصَى - Present, passive tense verb, singular feminine third person narrative. Derived from أَحْصَى الشيَ إِحْصَاءً , meaning countable or calculable.

أَجَلُّ - Elative noun meaning greatest. جَلَّ(ن) جَلَالَةً: - having an elevated status

التَّوْفِيْقُ - Infinitive noun. وَفَّقَهُ اللّٰهُ- meaning may Allaah create desirable conditions according to the desires of His servant.

مِنَنٌ - This is the plural of مِنَّةٌ, meaning favour. لَقَّنَهُ الكلامَ- To impart directly.

الجِيْلُ - People of one era. Its plural comes as اَجْيَال وجِيْلان.

Here الجِيْل الاول refers to the era of the Sahabah Kiraam ψ and الجِيْل الثانى refers to the Taabi'een.

رِوَايَةٌ - To narrate or report. دِرَايَةٌ - To know.

Here the word رِوَايَةٌ is referring to the words of the Quraan and دِرَايَةٌ is referring to the understanding of the Quraan.

حَظٌّ - Share. Its plural is حُظُوظٌ، حَظٌّ. The diacritical marks of 'Tanween' add abundance to its meaning.

اَيْمَنُ - Elative Noun meaning extremely blessed.

هَلُمَّ جَرًّا - هَلُمَّ meaning the same as اِئْتِ, (Come!). This is not in the literal sense where it means to come walking but refers to consistency or steadfastness on an action. Just as in the phrase اِمْشِ على هذا الامر, (remain on this action) is not literal but means to be steadfast or consistent on that action. Furthermore the seeking connotation which is apparent from this sentence is not meant but is informing the reader of what has already occurred, therefore it is correct to say that this is a sentence denoting additional information.

جَرًّا - This is an infinitive noun meaning to pull. One will say جَرَّهُ, when one has pulled another. Here too it is not being used in the literal sense but is used to denote consistency and steadfastness. This is the object noun (Maf'ool Mutlaq) of هَلُمَّ, using another verb of similar meaning just

as in قعدتُ جلوسًا, thus this sentence will have the same meaning as إستَمَرّ استِمرَارًا , that it continued.

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The benefit of 'Al-Fauzul Kabeer'

Even though 'Al-Fauzul Kabeer' is concise, it is an extremely important and beneficial book in which all the principles regarding the Tafseer of the Noble Quraan have been explained in a clear and articulate manner. If any student will memorize these principles, he will achieve such aptitude and proficiency in the subject of Tafseer which would be otherwise impossible, even if he were to study the books of Tafseer for his entire life or sit in the company of the illustrious Mufassireen.

Hadhrat Moulana Ubaidullaah Sindhi (A.R) says,

"I have read the Tafseers of Imaam Fakhrudeen Raazie (Muhammed bin Umar 606 A.H), Allaamah Zamakhshari (Mahmood bin Umar 538 A.H), Hafiz Imaadudien Abul Fidaa Isma'eel bin Umar commonly known as Ibn Katheer (774 A.H) as well as Ma'aalimut Tanzeel (by Abu Muhammed Hussein bin Mas'ood Faraa Baghawi 510 A.H) however according to my capabilities I gained nothing but confusion. Had I not heard the Tafseer of a few verses by Hadhrat Sheikhul Hind (A.R) (1339 A.H) and not read a little of the commentary by Hadhrat Moulana Muhammed Qaasim Nanotwi (A.R) (1297 A.H) I would have lost all hope of ever understanding the science if Tafseer. I admit that the previous generations understood the Quraan through these very books, when its principles were commonly known, but for us to gain understanding of the Quraan through these commentaries is impossible."

"I asked Hadhrat Sheikhul Hind (A.R) for books on the principles of Tafseer and he sent me 'Al-Atqaan fi Uloomil Quraan', by Hafiz Jalaaludien Abdur Rahmaan bin Abi Bakr Suyoothi (A.R) (911 A.H). With immense effort, I completed reading the entire book but with the exception of a few pages, nothing captivated me. This was that time when I had just completed writing a separate treatise on the principles of Fiqh. Hadhrat Sheikhul Hind (A.R) also informed me of a concise treatise on the principles of Tafseer written by Hadhrat Shah Waliyullaah (A.R), entitled 'Al-Fauzul Kabeer'."

"When I returned to Sindh, I obtained a copy of 'Al-Fauzul Kabeer', I had become extremely troubled after reading the Tafseer of Imaam Raazie

and after reading the first chapter (of Al-Fauzul Kabeer') I was put at ease that (Allaah willing) I will understand the science of Tafseer. From that moment to the present day I have never felt the need to go further then this treatise." (Al-Furqaan Shah Waliyullaah page 247-248 volume 7)

أمابعدُ: فيقولُ الفقيرُ وَلِيُّ اللّهِ بنِ عبدِ الرحيمِ ـــ عاملَهما اللّهُ تعالى بلُطْفِهِ
العظيمِ ـــ: لَمّا فتح اللّهُ تعالى عليَّ بابا من فَهْمِ كتابِهِ المجيدِ، خَطَرَ بِبَالِى أن
أَجْمَعَ وأُقَيِّدَ بعضَ النكاتِ النافعةِ التى تَنْفَعُ الأصحابَ فى رسالةٍ مختصرةٍ؛
والمرجُوُّ من لُطفِ اللّهِ ـــ الذى لاانتهاءَ لَهُ ـــ أن يَفْتَحَ لِطَلَبَةِ العلمِ ـــ
بِمُجَرَّدِ فَهْمِ هذه القواعدِ ـــ شارعاً واسعًا فى فَهْمِ معانى كتابِ اللّهِ، بِحَيْثُ
لوصَرَفُوْا عُمُرَهم فى مُطالَعةِ التفاسيرِ، والقِراءةِ على المفسرين ـــ على أنَّهُمْ
أقلُّ قليلٍ فى هذا الزمانِ ـــ لم تَتَحَصَّلْ لهم هذه الفوائدُ بهذا الضَّبطِ والرَّبْطِ.
وسمَّيْتُها بـ ﴿الفوزِ الكبيرِ فى أصولِ التفسيرِ﴾ وما توفيقى إلا باللّهِ، عليه
توكلتُ، وهوحَسْبِى،ونِعْمَ الوكِيْلُ.

After the praise of Allaah Ta'ala and salutations upon Rasulullaah ρ, Waliyullaah bin Abdur Raheem (A.R) says, "When Allaah Ta'ala gifted me with the understanding of His esteemed book, I thought to myself that I should compile a concise treatise on the beneficial aspects of Tafseer, which would prove very useful to others. **I firmly believe that if a student understands these principles then comprehending the complexities of the Quraan will become easy, through the unlimited grace of Allaah Ta'ala.** Even if he were to spend his entire life studying the books of Tafseer or sitting in the discourses of Mufassireen, when such individuals are far and a few, then too he will be unable to comprehend these principles with clarity and precision. I have entitled this treatise 'Al-Fauzul Kabeer fi Usoolit Tafseer'. And the accuracy (of my treatise) is with (the help) of Allaah, upon Him do I depend, He is sufficient for me and the best Helper.

Diction

نِكات- This is the plural of نُكتة which refers to an intricate point, only understood after deep insight.

اَلْمَرْجُوّ - Passive participle, meaning that which is hoped for. رَجَا الشيئ(ن) رَجَاءً وَرَجْوًا: - to hope

شَارِع: - Thoroughfare or freeway. Its plural is شَوَارِع.

الحَسْب- Infinitive Noun meaning to be sufficient. One would say حَسْبُكَ دِرْهَمٌ or بِحَسْبِكَ دِرْهَمٌ i.e. one dirham is sufficient for you.

اَلْوَكِيْل - Helper. Its plural is وُكَلاءُ.

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The chapters of Fauzul Kabeer

Shah Waliyullaah (A.R) compiled ‘Fauzul Kabeer’ in five chapters but Shah Sahib regarded the fifth chapter as a separate treatise and entitled it ‘Fathul Khabeer’. Shah Sahib has himself clarified this at the end of the first sub-section in the second chapter. He writes in the beginning of the fifth chapter, “I have begun this chapter with its own introduction as it is a separate treatise. If anyone wishes they may separate it from ‘Al-Fauzul Kabeer’.” In addition the first four chapters of Fauzul Kabeer were written in Faarsi and the fifth chapter in Arabic. **The fifth chapter contains explanation of difficult words as well as detailed narrations relating to the reasons for the revelation of certain verses.** Since these detailed narrations are studied in the final year of the Aalim course, the fifth chapter of ‘Al-Fauzul Kabeer’ is not included in the curriculum. At first the fifth chapter used to be published with ‘Al-Fauzul Kabeer’ but now since the fifth chapter is not studied, publishers have suspended its publication. The fifth sub-section of the fourth chapter, wherein the meaning of the ‘Hooroofe Muqathi’aat’ is discussed, is also not included in the syllabus. It is for this reason that Hadhrat Moulana Mufti Saeed Ahmed Palanpuri (D.B) did not include it in his re-translation of that done by Hadhrat Moulana I’azaaz Ali Sahib (A.R). Nevertheless Hadhrat

Moulana included it in his Arabic commentary, ‘Al-Ownul Kabeer’ so that proficient scholars may benefit.

ومقاصِدُ هذه الرِسالةِ منحصِرةٌ فى خمسةِ أبوابٍ:

البابُ الأول: فى بيان العلومِ الخمسةِ، التى يدلُّ عليها القرآنُ العظيمُ نصًّا وكأنَّ نزولَ القرآن بالإصالةِ كانَ لهذا الغرضِ.

البابُ الثانى: فى بيانِ وُجوهِ الخَفَاءِ فى معانى نظمِ القرآن، بالنسبة إلى أهلِ هذا العصرِ، وإزالةِ ذلك الخفاءِ بأوضحِ بيانٍ.

البابُ الثالث: فى بيان لطائفِ نظمِ القرآن، وشرحِ أسلوبِهِ البديعِ، بقدرِ الطاقةِ والإمكانِ.

البابُ الرابع: فى بيان مَناهجِ التفسير، وتوضيحِ الاختلافِ الواقعِ فى تفاسيرِ الصحابةِ والتابعين.

البابُ الخامس: فى ذكرِ جُمْلةٍ صالحةٍ من شرحِ غَرِيبِ لقرآنِ، وأسبابِ النزولِ التى يجب حفظُها على المُفَسِّرِ، ويَمْتَنِعُ ويَحْرُمُ الخَوْضُ فى كتابِ اللّٰهِ بدُونِها

The purpose of this treatise is divided into five chapters,

Chapter one: - Those sciences which the Quraan clearly explains are discussed in this chapter, that is to say the Quraan was revealed specifically for this purpose.

Chapter two: - This chapter discusses the reasons for the difficulty in understanding the Quraan by those in that era as well as the solutions to this problem.

Chapter three: - This chapter discusses the intricacies of the Quraan, explains the effectiveness and potential of its extraordinary manner of elucidation.

Chapter four: - This chapter discusses the methods of Tafseer and explains the differences of opinion found in the commentaries of the Sahabah and Taabi'een.

Chapter five: - This chapter explains the meaning of many difficult words mentioned in the Noble Quraan as well as the reasons for revelation of certain verses, which is necessary for the Mufassir to memorize and without which it is forbidden and prohibited to analyze the Noble Quraan.

Diction

نَصًّا - Clearly. نَصَّ الشيئُ(ن) نَصًّا means to become clear.

الخَفاء- unclear, difficult. خَفِيَ(س)خَفَاءً means to be unclear, something which is unclear is difficult to understand therefore الخَفاء will be translated as difficult.

لَطَائِف- This is the plural of لَطِيْفَةٌ which means a point from which satisfaction is derived.

اُسْلُوْبٌ- Manner or style of explanation. Its plural is اَسَالِيْبُ.

بَدِيْعٌ- Extraordinary, unusual. بَدُعَ(ک) بَدْعًا وَبَدَاعَةً means to be extraordinary.

مَنَاهِجُ، مَنْهَجٌ، مِنْهَجٌ- All are the plural of مِنْهَاجٌ meaning open road. مَنَاهِج التفسير refers to the method of Tafseer adopted by the Mufassireen.

جُمْلَةٌ صَالِحَةٌ- Abundant, many.

الغَرِيْبُ من الكلام- Those words which are difficult to understand, i.e. difficult words. غَرُبَ الكلامُ(ک) غَرَابَةً means to be unclear.

The meaning of those words which are used often is well known and clear and the meaning of those words which are rarely or seldom used is unclear and ambiguous. Those words which are unclear are difficult to understand.

Therefore

الغَرِيْبُ will refer to those words or sentences which are difficult to understand, i.e. its meaning ins unknown.

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Chapter One

The five sciences clearly explained in the Noble Quraan

It is impossible to cover all the sciences described or mentioned in the Quraan.

Hadhrat Abdullaah bin Mas'ood τ says,

مَنْ اَرَادَ الْعِلْمَ فَلْيُثَوِّرِ القرآن، فَاِنَّ فِيْهِ عِلْمَ الاَوَّلِيْنَ وَالآخِرِيْنَ(رواه البيهقى فى المدخل)

“Whoever desires knowledge should ponder over the Quraan as it contains the knowledge of the past and future. (‘Baihaqi’)

A certain poet has said,

All sciences are found in the Quraan
but the minds of man are incapable of understanding it.

It is an undisputable fact that many sciences can be found in the Quraan but how many sciences have been clearly explained in the Noble Quraan? The opinions of the Ulama regarding this differ.

Qaadhi Abu Bakr bin Arabi (A.R) says it is three, 1- Tauheed (Monotheism) 2- Tadhkeer (Admonition) 3- Ahkaam (Injunctions)

Ibn Jareer Thabri (A.R) is also of the opinion that it is three but according to him they are as follows, 1- Tauheed (Monotheism) 2- Ikhbaar (Advice) 3- Diyaanaat (Religious council)

Some scholars are of the opinion that it is four, 1- Amar (Directives) 2- Nahee (Prohibition) 3- Khabar (Advice) 4- Istikhbaar (Inquiry)

Some have also mentioned it to be six,1- Amar (Directives) 2- Nahee (Prohibition) 3- Khabar (Advice) 4- Istikhbaar (Inquiry) 5- Wa’adah (Promise) 6- Wa’eed (Warning)

However the best and most favourable opinion in this regard is that of Hadhrat Shah Walliyullaah Sahib (A.R). He has written that the sciences clearly explained in the Noble Quraan are five,

1- علم الاحکام - The science regarding injunctions.

2- علم الجدل - The science of debate.

3- علم التذکیربالآء الله - The science regarding mention of Allaah Ta’ala’s favours.

4- علم التذكير بأيّام الله - The science regarding mention of the incidents of the past.

5- علم التذكير بالموت ومابعده - The science regarding mention of death and what transpires after death.

1- The science regarding injunctions: - The Noble Quraan presents such a pristine way of life, which if followed will lead to peace and tranquillity, success and victory in this world as well as in the Akhiraat-Hereafter. The Noble Quraan guides man in every facet of life, giving pertinent advices and council, whether it is related to 'Ibaadat' (Worship) or 'Mu'aamalaat (Commerce), 'Tadbeer Manzil' (Social Living) or 'Siyaasat Madaniyah' (Politics). The verses pertaining to this topic are termed 'Aayaat Ahkaam' (Verses pertaining to injunctions) and the explanation of these verses are known as 'Ilmul Ahkaam' (Science of injunctions). The explanation of these verses is the duty of the Fuqahaa (Jurists).

2- The Science of debate: - The Noble Quraan has rejected many of the false notions as well as evil actions of the Jews, Christians, Polytheists and Hypocrites in addition to responding to their misgivings. The verses pertaining to this topic are termed 'Aayaat Jadal' or 'Aayaat Mukhasamah' (i.e. verses of debate) and the explanation of these verses is known as 'Ilmul Jadal' (Science of debate). The duty of clarifying the meaning of these verses belongs to the Theologians.

3- The science regarding mention of Allaah Ta'ala's favours: - In numerous places of the Quraan Allaah Ta'ala reminds man of His favours towards them so that they be grateful to Allaah Ta'ala. In addition the Quraan constantly makes mention of the perfect qualities of Allaah Ta'ala, so that after gaining recognition of Allaah Ta'ala, one will worship Him with enthusiasm and keenness, never ascribing partners to Him. The explanation of those verses wherein Allaah Ta'ala's favours and perfect qualities are mentioned is known as 'Ilmut Tadhkeeri bi Aalaaillaah' (Science regarding mention of Allaah Ta'ala's favours).

4- The science regarding mention of the incidents of the past: - 'Ayyaam' is the plural of 'Youm' meaning day and 'Ayyaamillaah' refers to those incidents which Allaah Ta'ala made known wherein He rewards those who are obedient to Him and punishes those who are disobedient. For example the incidents related to the Ambiyaa and their disobedient

nations, which has been mentioned in the Quraan, not for historical reference but rather for admonition and chastisement so that one may take heed and not follow in the footsteps of those who were destroyed and instead adhere to the path of those enshrouded in His Mercy. The explanation of those verses in which these incidents are mentioned or referred to is termed 'Ilmut Tadhkeeri bi Ayyaamillaah' (Science regarding the incidents of the past).

5- The science regarding mention of death and what transpires after death: - Death and what transpires after death is also mentioned numerous times in the Noble Quraan. For example the pains of death, bounties of Jannat, punishments of Jahannam, the horrors of the Day of Reckoning have been described in great detail. The explanation of these verses is termed 'Ilmut Tadhkeer bil Maut wama ba'adal Maut' (Science regarding mention of death and what transpires after death).

The verses pertaining to the last three sciences are known as 'Aayaat Tadhkeer' (Verses of admonition). The explanation of these three sciences as well as the discussion of those Ahaadeeth and reports related to it is the duty of orators and preachers.

الباب الأولُ

في

بيانِ العلومِ الخَمْسَةِ التى يَدُلُّ عليها القرآنُ العظيمُ نصًّا

لِيُعلمْ أنَّ معانى القرآنِ المنصوصةَ لاتخرج عن خمسةِ علومٍ:

١- **علمُ الأحكامِ**: وهى الواجبُ والمندوبُ والمباحُ والمكروهُ والحرامُ سواءٌ كانت مِنْ قِسْمِ العباداتِ، أومن قسمِ المعاملاتِ،أومن تَدْبِيْرِ المَنْزِلِ أومِنَ السِّيَاسَةِ الْمَدَنِيَّةِ؛ وتفصيلُ هذا العلم مَنُوْطٌ بذِمَّةِ الفَقِيْهِ.

٢- **علمَ الجَدَلِ**: وهوالمُحاجَّةُ مع الفِرَق الأربعِ الضالَّةِ: مِنَ اليهودِ والنَّصٰارٰى والمشركين والمنافقين؛ وتِبْيَانُ هذا العلمِ مَنُوْطٌ بِذِمَّةِ المُتَكَلِّمِ.

٣- **علمُ التذكيرِ بِآلاَءِ اللّٰهِ**: وهو بيانُ خَلْقِ السَّماواتِ والأرْضِ، وإلْهَامِ العِبَادِ مايحتاجون إليه، وبيانُ صفاتِ اللّٰه الكاملةِ.

٤- **علمُ التذكيرِ بأيَّامِ اللّٰهِ** : وهو بيانُ الوَقائعِ التى أحْدَثها اللّٰهُ سبحانه وتعالى مِنْ قَبِيْلِ تَنْعيمِ المُطيعين، وتعذيبِ المُجرمين .

٥- **علمُ التذكيربالموت وما بعدَه**: مِنَ الحَشْرِ والنَّشْرِ والحسابِ والميزانِ والجنةِ والنارِ.

وتفصيلُ هذه العلومِ الثلاثةِ ، وذكرُ الأحاديثِ والآثارِالمُتَعَلِّقَةِ بها يَرْجِعُ إلى الواعِظ والمذكِّرِ.

The first chapter is the explanation of those five sciences which the Quraan clearly explains. One should understand that all the topics clearly discussed in the Noble Quraan fall under one of these five sciences.

1- **‘Ilmul Ahkaam’: -** Ahkaam refers to all injunctions whether obligatory, preferable, permissible, reprehensible or forbidden, whether related to

‘Ibaadat’ (Worship), ‘Mu’aamalaat’ (Commerce), ‘Tadbeer Manzil (Social Living) or ‘Siyaasat Madaniyah’ (Politics). **The responsibility of explaining this science is that of the Faqeeh (Jurist).**

2- **‘Ilmul Jadal’:** - To debate with the four deviant sects, i.e. Jews, Christians, Polytheists and Hypocrites. **The responsibility of explaining this science is that of the ‘Mutakallim’ (Theologian).**

3- **‘Ilmut Tadhkeeri bi Aalaaillaah’:** - This is explanation of the creation of the earth and skies, explanation of those bounties upon which man is dependant as well as elucidation on the qualities of Allaah Ta’ala.

4- **‘Ilmut Tadhkeeri bi Ayyaamillah’:** - This is explanation of those incidents wherein Allaah Ta’ala rewarded His obedient servants and punished those disobedient to Him.

5- **‘Ilmut Tadhkeeri bil Maut wama ba’adal Maut’:** - This is explanation of Resurrection and Reckoning, the weighing of one’s deeds, Jannat and Jahannam, i.e. all which will transpire after death.

The responsibility of explaining these three sciences and discussing the Ahaadeeth and reports related to it belongs to the preachers.

Diction

الْمَنْصُوْصَةُ- Passive participle (singular feminine) meaning stipulated,
نَصَّ الشيئُ(ن) نَصًّا - to be apparent.

‘Mu’aamalaat’- The science wherein commerce, trade and various means of livelihoods are discussed.

‘Tadbeer Manzil’- The science wherein various social or communal etiquettes are discussed.

‘Siyaasat Madaniyah’- The science wherein the political affairs relating to a particular place or country is discussed in order to maintain safety and security among its populace.

مَنُوْطٌ- Passive participle meaning attached or associated. One would say,
هذا مَنُوْطٌ بِه Meaning “This is associated to that.

نَاطَهُ يَنُوْطُ نَوْطًا وَنِيَاطًا - To hang.

ذِمَّةٌ- The person with whom one has a promise or undertaking. Its plural is ذِمَم.

اَلْجَدَلُ- Argument. جَدِلَ(س) جَدَلاً- To have a heated argument.

حَاجَّهُ مُحَاجَّةً- To argue, to dispute, to debate.

تِبْيَانٌ- Infinitive Noun meaning to explain, بَانَ(ض) بَيَانًا وتِبْيَانًا.

اَلْهَمَهُ اللّٰهُ - To teach, to place in one’s heart.

اَيَّامُ اللّٰهِ - Punishments and rewards of Allaah Ta’ala.

ذَكَّرَ الشيئَ وَذَكَّرَ بِهِ تَذْكِيْرًا- To remind. One would say ذَكَّرَ القومَ, “He reminded the nation.”

حَشَرَ (ن،ض)حَشْرًا النّاسَ - To gather

نَشَرَ اللّٰهُ الْمَوْتٰى(ن) نَشْرًا ونُشُوْرًا- To revive or resurrect.

وَاعِظٌ- One who gives advice or council. Its plural is وَاعِظُوْنَ، وُعَّاظٌ and مُذَكِّر also has the same meaning.

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The style in which the Noble Quraan explains these five sciences

Allaah Ta'ala has used the method and style of the earlier Arabs in presenting these five sciences and not the manner of the latter scholars. That is to say Allaah Ta'ala did not adopt the style of some authors and unnecessarily condensed the subject matter nor the style of the jurists where they elucidated certain principles without mentioning its necessary conditions and neither did Allaah Ta'ala adopt the method of the philosophers by presenting lengthy arguments in the verses of debate. **Instead Allaah Ta'ala refuted the deviants using well-known, accepted and easily understood proofs so that every individual could easily understand it.** Had the method of the jurists been adopted then understanding the Quraan would have been extremely complicated.

In essence Allaah Ta'ala adopted the style of the earlier Arabs in explaining these five sciences, which is why in its explanation no specific order was adhered to nor any link borne in mind when switching from one science to another, as was the method of the latter authors. Instead whatever was intended to be said or regarded as important was mentioned without any regard for sequence. Sometimes a chapter was started with explanation of 'Ahkaam' (injunctions) and sometimes a chapter was begun with explanation of the favours of Allaah Ta'ala. Similarly sometimes the verses of debate follow the verses of Ahkaam and sometimes the verses pertaining to the favours of Allaah Ta'ala follow those of Ahkaam. The wisdom of this was explained by Shah Sahib in the third sub-section of the third chapter.

The summary of all this is that the style of explanation in the Quraan is oratory and not literary, i.e. the method of explanation in the Quraan is the same as that adopted in speeches, lectures and sermons. It is not the same as the method adopted in writing or literature as this is a new approach, which was unknown to those to whom the Quraan was revealed.

أسلوبُ القرآنِ الكريمِ فى عَرْضِ العُلومِ الخَمْسَةِ

وإِنَّمَا وَقَعَ بيانُ هذهِ العلومِ على أسلوبِ العربِ الأولين، لاعلى مِنْهَاجِ العلماءِ المتأخرين، فلم يَلْتَزِمْ سبحانه وتعالى فى آياتِ الأحكام اختصارًا يختارُه أهلُ المُتونِ، ولا تنقيحَ القواعدِ مِنْ قيودٍ غيرِضروريةٍ، كما هوصِناعةُ الأصوليين؛ واختارسبحانه وتعالى فى آياتِ المُخَاصَمَةِ إلزامَ الخَصْمِ بالمشهوراتِ المُسَلَّمَةِ والخَطابِيات النافعةِ لا تنقيحَ البراهين على طريقةِ المَنْطِقِيين؛ ولم يُراعِ سبحانه وتعالى المُناسبةَ فى الانتقالِ من موضوع إلى موضوع، كما يُراعيها الأدباءُ المتأخرون؛ بل نَشَرَ كلَّ ما أهمَّ إلقاؤُه على العبادِ، سواء كان مُقَدَّمًا أو مُؤَخَّرًا.

The style in which the Noble Quraan explains these five sciences

These five sciences have been explained in the method of the earlier Arabs and not in the style of the latter Ulama. Allaah Ta’ala did not condense the verses of Ahkaam as the jurists have done nor were necessary conditions omitted when elucidating certain principles as is the manner of the theologians. In the verses of debate, Allaah Ta'ala has refuted the deviant sects by means of accepted facts and logical arguments unlike the philosophers who use intricate and lengthy proofs. Allaah Ta’ala did not maintain a link when discussing various arguments as the latter authors have done but discussed that which Allaah Ta’ala deemed necessary to discuss whether first or last.

Diction

عَرَضَ الشيئَ(ض) عَرْضًا - To put forward or present.

مُتُوْنٌ، - This is the plural of مَتْنٌ, which means literally means something strong or tough but according to the Fuqahaa it refers to those books of Fiqh which have attained superiority over other books, such as ‘Wiqaayah’, ‘Kanzud Daqaa’iq’, ‘Al-Mukhtasarul Qudoori’ and ‘Majma’ul Bahrain’, etc.

نَقَّحَ الكلامَ تَنْقِيْحًا - To correct, to embellish.

صَنَاعَةٌ وصِنَاعَةٌ - Profession. It is said that صَناعة بالفتح is when referring to tangible things and صِناعة بالكسر, the plural of which is صَناعات وصَنائع, means
المشهوراتُ المُسَلَّمَةُ, i.e. those facts which are accepted by followers and enemies alike, for example the fact that the creator of the earth and skies is only Allaah, which is accepted by the Jews, Christians and Arab polytheists, just as it is accepted by Muslims.

خَطَابِيات - Those proofs comprising of authentic or hypothetical evidence, e.g. opinions expressed by the saints or unconfirmed reports. Its singular form is خَطابِيَّة which is the feminine form of خَطابى. Its infinitive noun is خَطابة and خَطِبَ(ن) خُطْبَةً وَخَطْبًا وَخَطابَةً means to advise, to lecture, to address. Take note that the words appearing here is خَطابة and خَطابى (with a fatha) whereas the opposite to writing is خِطابى (with a kasra).

بَرَاهِيْن - This is the plural of بُرْهَان meaning that hypothesis deduced from authentic proof.

يُرَاعِ، رَاعىٰ يُراعى مُرَاعَاةً - Present tense verb meaning to protect. The word is actually يُرَاعى but due to لَمْ appearing before it, the 'ى' has fallen away.

نَشَرَ الخَبَرَ(ن، ض) نَشْرًا - To publicise, to broadcast. The word ناشر is derived from here.

إِلْقَاءٌ - This is the infinitive noun of افعال meaning to throw, to present.
أَهَمَّ الأَمْرُ فُلانًا means to displease or to grieve, thus مَاأَهَمَّ إِلْقَاءَهُ means that which caused displeasure or annoyance upon presentation. However this translation does not disclose the desired meaning of the author which a simpler translation has been made.

One misconception

In the passage translated above, Shah Sahib does not wish to refute the link or connection which exists between the various verses of the Noble Quraan as Shah Sahib himself explains the connection between the various verses of the Noble Quraan in his translation of the Quraan entitled ‘Fathul Mugheeth’. On the contrary Shah Sahib wishes to say the same method in which authors maintain a connection between various topics under discussion and stringently correlate them was not adopted by Allaah Ta’ala. For example, Fuqahaa (Jurists) begin their books with the discussion of ‘Tahaarat’ (Purity) and thereafter Salaah is discussed, not Zakaat as it has any relation to ‘Tahaarat’ whereas ‘Tahaarat’ and Salaah are closely interlinked. **After discussing Salaah, Zakaat is mentioned as the Quraan mentions the incumbency of Zakaat after Salaah thirty-one times in the Noble Quraan.** Thereafter the topics of fasting and Hajj follow. In this manner the authors maintain a close link between the various topics under discussion whereas **Allaah Ta’ala** did not follow this method thereby interlinking the discussions of ‘Ahkaam’ (Injunctions) with that of ‘Tadhkeer’ (Advice and council) but **rather mentioned what was deemed necessary without any regard for order.**

Similarly Shah Sahib said, “Allaah Ta'ala has refuted the deviant sects by means of accepted facts and logical arguments unlike the philosophers who use intricate and lengthy proofs.” This does not mean that substantiated proofs were not used in refutation of the deviant sects but rather that it was not made complex or intricate, as the philosophers do, by mentioning various unnecessary scenarios that arise. Instead the Noble Quraan mentions these proofs in a simple and easy to understand manner so that every person can easily comprehend it. If these proofs had been elucidated in the manner of the philosophers then it would have been impossible for those to whom the Quraan was revealed, to understand it as they were unacquainted with philosophy.

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It is not necessary to mention the reason for revelation of every verse

The majority of the Mufassireen link the verses of debate to a certain story or incident which they designate to be the reason for that verses revelation. This method is incorrect as the verses of the Noble Quraan are of two types

1- Those verses whose comprehension is dependant upon its reason for revelation.

2- Those verses whose comprehension is not dependant upon its reason for revelation, which is the majority.

In the first instance, it is compulsory for the Mufassir to mention the reason for that verses revelation whereas in the second it is not. **The reason for this is that the Noble Quraan has been revealed specifically for the refutation of false beliefs, unfounded actions and for the reformation of the heart.** Thus the existence of false beliefs is the reason for revelation of the verses of debate, existence of unfounded actions and the fact that people are oppressing each other is the reason for revelation of the verses of Ahkaam and **since it is impossible to wake one from his slumber of negligence without mentioning the favours of Allaah, incidents of the past, death and what transpires after death the verses of 'Tadhkeer' were revealed.** Whatever incidents the Mufassireen mention under the commentary of any particular verse does not indicate a flaw in their comprehension of the Quraan. However those verses that were revealed referring to a certain event or incident, for which the reader anticipates explanation, undoubtedly needs to be explained.

Thereafter Shah Sahib explained these five sciences in the following manner, whereby one can easily comprehend the meaning of the Quraan, even without mention of these incidents.

لايحتاج كلُّ آيةٍ إلى سَبَبِ النُّزولِ

وقد رَبَطَ عَامَّةُ المُفَسِّرِيْنَ كلَّ آيةٍ من آياتِ الجَدَلِ والأحكامِ بِقِصَّةٍ، وَيَظُنُّوْنَ أنَّ تلك القصةَ هى سببُ نزولِها.

والحَقُّ: أنَّ القصدَ الأَصْلِيَّ من نزولِ القرآنِ هو تهذيبُ النُفوسِ البَشَرِيَّةِ، ودَمْغُ العقائدِ الباطلةِ، ونَفْيُ الأعمالِ الفاسدةِ؛ فوجودُ العقائدِ الباطلةِ فى خَواطِرِ المُكلَّفِين سَبَبٌ لنزولِ آياتِ الجَدَلِ، ووجودُ الأعمالِ الفاسدةِ، وشُيوعُ المَظالِمِ فيما بينهم سَبَبٌ لنزولِ آياتِ الأحكامِ؛ وعدمُ تَيَقُّظِهِمْ وتَنَبُّهِهِمْ بغير ذِكْرِ آلآءِ اللّٰه، وأيّامِ اللّٰه، ووَقائعِ الموتِ وما بعدَه سببٌ لنزول آياتِ التذكير.

وأمّا الأسبابُ الخَاصَّةُ والقِصَصُ الجُزْئِيَّةُ التى تَجَشَّمَ المفسرون بيانَها فليس لها مَدْخَلٌ فى ذلك، يُعْتَدُّ به، إلافى بعضِ الآياتِ الكريمةِ، حَيْثُ وقعتِ الإشارةُ فيها إلى حادثةٍ من الحوادثِ التى وقعت فى عَهْدِ النبي صلى اللّٰه عليه وسلم، أو قبلَه؛ ولايَزُوْلُ ما يَعْرِضُ لِلسَّامِعِ مِنَ التَّرَقُّبِ والانتظارِ، عند سَماعِ ذلك التعريضِ إلاَّ بِبَسْطِ القِصَّةِ؛ فَلَزِمَ أن نَشْرَحَ هذه العلومَ بوجهٍ لانحتاج إلى إيرادِ القِصَصِ الجزئية

Every verse is not dependent on its reason for revelation

The majority of the Mufassireen link the verses of debate and injunctions to a certain story or incident, believing that to be its reason for revelation.

The reality is that the Quraan has been revealed specifically for the reformation of man, refutation of false beliefs and elimination baseless actions. Therefore the existence of false beliefs in the hearts of man is the reason for the revelation of the verses of debate, the existence of baseless actions and oppression is the reason for the revelation of the verses of Ahkaam and the reason why the verses of ‘Tadhkeer’ were revealed is that man cannot be awoken without being reminded of Allaah’s favours, incidents of the past, death and what transpires after death.

Certain specific or uncommon reasons for revelation, arduously explained by the Mufassireen are not such where they can be relied upon completely (meaning it was not necessary to mention a reason for revelation for that verse) except with regards to certain verses wherein reference was made to an incident which occurred in the lifetime of Rasulullaah ρ or before him. In this instance the reader cannot proceed further and awaits further elucidation without which comprehension is impossible. Therefore it is necessary to explain these five sciences in detail such that it will not be necessary for one to know the reason for the revelation of every verse.

Diction

دَمَغَ الحقُّ الباطلَ - To annihilate or obliterate, to remove.

خَوَاطِر - This is the plural of خَاطِر meaning heart or soul.

مُكَلَّفِيْن - Those to whom the laws of Islaam are being addressed.

مَظَالِم - This is the plural of مَظْلِمَة, meaning oppression or tyranny.

تَجَشَّمَ الامرَ - To arduously do something.

اَوْرَدَ الشيئَ اِيْرَادًا - To mention.

Note: - Until here a brief introduction to the five sciences was made now a detailed explanation will follow. However Shah Sahib has explained the science of Ahkaam last, firstly explaining the science of debate (Ilmul Jadal) then the three sciences of ‘Tadhkeer’ and lastly a detailed explanation of ‘Ilmul Ahkaam’. This makes the explanation of Shah Sahib incoherent. The main reason for this being that the Fuqahaa (Jurists) have explained the verses of Ahkaam in great detail whereas the theologians and orators of Islaam did not explain the verses of ‘Jadal’ and ‘Tadhkeer’ as they ought to have been. If one wishes to understand these verses correctly then he should ponder deeply over whatever Shah Sahib is about to explain. This is an extremely priceless treatise. *May Allaah grant him a befitting reward*

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Lesson one

Science of Debate (Ilmul Jadal)

Allaah Ta’ala has refuted many baseless tenets of the deviant sects in the Noble Quraan, providing a substantiated reply to their illogical arguments. This is what is known as ‘Ilmul Jadal’ or the science of debate and the verses related to it are known as ‘Aayaatul Jadal’ or the verses of debate.

Allaah Ta’ala has refuted the false beliefs and notions of the four deviant sects, i.e. Polytheists, Hypocrites, Jews and Christians, in two ways.

1) In certain instances Allaah Ta’ala only **mentioned the wickedness** of their errant actions or beliefs describing it as a vice and **not refuting it with proofs or logical arguments.** For example, in refutation of the Arab polytheists false belief that ‘Angels are the daughters of Allaah Ta’ala’, the Noble Quraan says,

وَيَجْعَلُوْنَ لِلّٰهِ الْبَنَاتِ، سُبْحٰنَهٗ، وَلَهُمْ مَايَشْتَهُوْنَ! وَإِذَا بُشِّرَ اَحَدُهُمْ بِالأُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَهُوَ كَظِيْمٌ، يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْءِ مَابُشِّرَ بِهٖ، اَيُمْسِكُهٗ عَلٰى هُوْنٍ أَمْ يَدُسُّهٗ فِي التُّرَابِ، اَلَا سَآءَ مَايَحْكُمُوْنَ (سورۂ نحل آیت ۵۷-۵۹)

”They *(the Mushrikeen like Banu Khraizah)* ascribe daughters to Allaah *(by saying that the angels are Allaah’s daughters)*. Allaah is Pure *(from needing family)*! Yet they *(choose to)* have for themselves what they desire *(sons)*. *(Allaah highlights the selfishness of the Mushrikeen who loved to have sons for themselves, yet they ascribe daughters to Allaah.)*

(Describing the dislike that the Mushrikeen had for daughters during the period of ignorance, Allaah says,) When any of them is given the good news of a daughter *(being born to him)*, his face darkens *(sorrowfully, out of misery)* and he suppresses his fury *(anger and disappointment)*.

He hides from the people because of the terrible news that he received *(he is ashamed to face others because they will ridicule him)*. *(He then asks himself)* Must he keep her with disgrace or bury her in the sand? Evil indeed is the decision that they *(the Mushrikeen)* make *(when they decided to attribute daughters to Allaah whereas they themselves have such a great dislike for daughters)*!” (Surah Nahl: 57-59)

Likewise in refutation of a similar false belief of the Christians and Jews Allaah Ta’ala says,

وَقَالَتِ الْيَهُوْدُ: عُزَيْرُ ابْنُ اللّٰهِ، وَقَالَتِ النَّصَارٰى: الْمَسِيْحُ ابْنُ اللّٰهِ، ذٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ، يُضَاهِئُوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ قٰتَلَهُمُ اللّٰهُ، أَنّٰى يُؤْفَكُوْنَ؟! (سورۂ توبہ آیت ۳۰)

“The Jews say, “Uzair is the son of Allaah!” and the Christians say, “Maseeh *(Isa υ)* is the son of Allaah!” These are mere words from their mouths *(that have no substantiation)*. They *(blindly)* imitate the statements of those who made Kufr before them. May Allaah destroy them! Where are they wandering astray?”
(Surah Taubah: 30)

2) In certain instances Allaah Ta'ala, **after mentioning their false beliefs, completely refuted it through established proofs and logical arguments.** For example, in the verse

﴿وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ، وَخَلَقَهُمْ﴾(سورۂ انعام آیت ۱۰۰)

"Yet *(despite witnessing these signs of Allaah's power and greatness)* they regard the Jinn as partners to Allaah whereas He had created them."
(Surah An'aam: 100)

Allaah Ta'ala has refuted their polytheistic beliefs through logical argument, i.e. everyone knows and accepts that a partner is always on the same level or status whereas the Jinn are not, as they are the creation of Allaah and Allaah is the Creator. Therefore to say that the Jinn are the partners of Allaah is illogical.

Qiyaas Iqtiraani

Philosophical substantiated proofs are also present in the Noble Quraan. **The most important and commonly used form of philosophical proof is known as 'Qiyaas Iqtiraani'. Usually in this form of analogy a general principle is first explained and then applied to the discussion at hand.** Many examples of this nature are found in the Noble Quraan. In Surah 'Taahaa', where Hadhrat Moosa's υ contest with the magicians is mentioned, wherein their ropes turned into snakes and Hadhrat Moosa υ felt anxious, Allaah Ta'ala to comfort Hadhrat Moosa υ said,

إِنَّمَا صَنَعُوْا كَيْدُ سَاحِرٍ، وَلَا
يُفْلِحُ السَّاحِرُ حَيْثُ أَتٰى
(سورۂ طٰہٰ آیت ۶۹)

"They have merely faked the plot of a magician, and a magician will never succeed *(prosper against the truth)* wherever he goes."
(Surah Taahaa: 69)

This is an example of 'Qiyaas Iqtiraani' having both a minor and major preposition of syllogism (deductive reasoning in which a conclusion is

derived from two premises). There are many examples in the Noble Quraan where either the major or minor preposition has been omitted. For example, the Kuffaar would say that when our bones have been reduced to dust how is it possible to be resurrected on the Day of Reckoning. Allaah Ta'ala replied that this is indeed possible.

اَيَحْسَبُ الاِنْسَانُ اَلَّنْ نَجْمَعَ عِظَامَهٗ بَلٰى قَادِرِيْنَ عَلٰى اَنْ نُسَوِّىَ بَنَانَهٗ

"Does man think that We shall never gather his bones *(to resurrect him on the Day of Qiyaamah)*?

Why not? *(We most certainly will!)* We have the power to perfect even his finger tips." (Surah Qiyaamah: 3,4)

This is the minor preposition and the major preposition has been omitted, which is, the Being who has the power to re-create even his finger tips undoubtedly has the power and ability to re-create his bones as recreation of his finger tips is more difficult then the recreation of his bones.

Qiyaas Istithnaa'ie

The second most important proof used in philosophy is known as 'Qiyaas Istithnaa'ie'. This proof is usually used for the negation of something. It comprises of two parts, the first, i.e. the minor preposition, which is that upon which what is to be negated is based on. The second, i.e. the major preposition, is what is being negated. There are many forms of proofs like this in the Noble Quraan. For example in the negation of polytheism and affirmation of monotheism, Allaah Ta'ala says,

لَوْكَانَ فِيْهِمَا آلِهَةٌ اِلاَّ اللّٰهُ لَفَسَدَتَا(سورۂ انبیاء آیت ۲۲)

"If there were other deities besides Allaah in the heavens and the earth, the *(system of the)* two would be in chaos. (Surah Ambiyaa: 22)

This is the minor preposition and the major preposition has been omitted, that the heavens and earth are not in chaos therefore there are no deities but Allaah in the heavens and earth.

Sabr and Taqseem

Another important proof used in philosophy is known as ‘Sabr wa Taqseem’ through which the claims of the deviant sects are refuted. The claim of the deviant sects could be substantiated in a number of different ways but if it cannot be substantiated in any of the ways mentioned then it is baseless. An example of this is present in the Noble Quraan, where it is mentioned that the Kuffaar would sometimes regard certain male animals as Haraam (forbidden) and at times certain female animals were regarded as Haraam.

In refutation of this belief Allaah Ta’ala asks in Surah An’aam’, what is the reason for regarding these animals as Haraam? Logically it can only be one of four reasons and no fifth reason exists. 1- You regard them as Haraam because they are male. 2- You regard them as Haraam because they are female. 3- You regard them as Haraam because they remained in the womb. 4- You regard them as Haraam because Allaah has decreed them as such.

None of the above can truly be the reason for categorizing it as Haraam, not because they are male as you regard certain female animals as Haraam as well, not because they are female as you regard certain male animals as Haraam as well, not because they remained in the womb as you regard certain male and certain female animals as Halaal, if this were the reason then all animals, male or female, would have been Haraam. Lastly it cannot be Haraam because Allaah decreed it as such as Allaah Ta’ala has not revealed such a decree. Therefore you regarding certain male and certain female animals as Haraam are baseless.

Allaah Ta’ala says,

وَمِنَ الْإِبِلِ اثْنَيْنِ، وَمِنَ الْبَقَرِ اثْنَيْنِ،
قُلْ: ءَآلذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا
اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ؟ اَمْ
كُنْتُمْ شُهَدَاءَ اِذْ وَصّٰكُمُ اللّٰهُ بِهٰذَا؟
(سورۂ انعام آیت ۱۴۴)

“*(Allaah Ta’ala has also created)* Two *(a male and a female)* from cattle and two from camels. Say *(to the Mushrikeen)*, “Has Allaah forbidden both males *(from cattle and from camels)* or both females, or the child that is contained in the bellies of both females? Were you present when Allaah commanded you to do this *(to declare certain animals as forbidden)*?” (Surah An’aam: 144)

Tasleem

The fourth important proof of philosophy is ‘Tasleem’, i.e. **accept the claim of the opposite party and prove that the objective is still not acquired by accepting your claim.** For example, the Kuffaar would ask why Allaah has not sent an angel to us instead of a man. Allaah Ta’ala has replied this in various different ways, one of which is,

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا، وَّلَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ (سورۃ انعام آیت۹)

“If we were to make him *(the prophet)* an angel *(as the Kuffaar request when they say that the prophets are nothing more than human beings like themselves and should rather have been angels)*, We would surely make him *(the angel in the form of)* a man *(because humans cannot see an angel in his true form)* and then cast the same doubt on them in which they find themselves *(they would then again say that the prophet is merely a human being like themselves)*.
(Surah An’aam: 9)

Even if we were to supposedly accept what you say and send an angel then too your objective will be still not be acquired. As in this case you will be unable to see the angel in its true form, due to which he will have to take the form of a human being, inevitably resulting in you raising the same objection once again.

الفصلُ الأولُ

فى

عِلْمِ الجَدَلِ

قدوقعتِ المُخاصمةُ فى القرآنِ العظيمِ مع الفِرَقِ الأربع الضَّالَّةِ: المشركينَ والیهودِ والنصارى والمنافقينَ ؛ وهذه المخاصمةُ على طرِيقَيْنِ:

الأولُ: أن يَذْكُرَسبحانه وتعالى العقيدةَ الباطلةَ، مع التنصيصِ على شَناعَتِها، ويَذْكُرَ اسْتِنْكارَها فحَسْبُ

والثاني:أن يُبَيِّنَ شُبُهاتِهم الواهيةَ ويَذْكُرَ حلَّها بالأدلةِ البرهانيةِ أو الخَطابية

Lesson one on the science of debate

The Quraan has debated with four deviant sects, Polytheists, Jews, Christians and Hypocrites. These debates are of two types,

The first is where Allaah Ta'ala mentions their false beliefs, clarifying its wickedness and only mentioning it to be a vice.

The second is where Allaah Ta'ala mentions their false beliefs and refutes it through established proofs and logical argument.

Diction

التَّنْصِيْصُ - Infinitive noun meaning to elaborate in explanation.

شَنَاعَةٌ- Wickedness. شَنُعَ(ك) شَنَاعَةً means to be wicked.

شُبُهَات - This is the plural of شُبْهَةٌ meaning that which contains doubt as to whether it is truth or falsehood, Halaal or Haraam. In this case it refers to false beliefs and notions.

وَاهِيَةٌ - Active participle (feminine) meaning weak, feeble. وَهَى الشيئُ يَهِى وَهْيًا means something that is weak or frail.

حَلَّ الْعُقْدَةَ(ن) حَلاًّ - To open and its technical definition is 'To reveal one's lack of understanding.

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Introduction to the Mushrikeen (Polytheists)

To accurately refute any deviant sect it is necessary to be well acquainted with the tenets of that sect. It is for this reason that Shah Sahib began with a brief introduction to the Arab Mushrikeen.

The Arab Mushrikeen believed in the Deen of Hadhrat Ibraheem υ and would follow the practices of Hadhrat Ibraheem υ, which is why they referred to themselves as 'Hunafaa'. **'Haneef' refers to that person who follows and practices upon the Deen of Hadhrat Ibraheem υ.** In addition the Arab Mushrikeen would regard its good practices as virtuous and what was considered as Haraam in the Deen of Hadhrat Ibraheem υ was regarded as contemptible but in practice they followed their whims and fancies. That is to say that the majority of the Mushrikeen abandoned the good and indulged in evil. In general the Arab Mushrikeen believed in the fundamental beliefs of the Deen of Hadhrat Ibraheem υ but due to their own doubts and misgivings the majority thought such beliefs to be farfetched and thus indulged in various vices and misdeeds.

This was a brief introduction to the Mushrikeen; a detailed discussion will soon follow.

ذِكرُ المشركين

وقد كان المشركون يُسَمُّوْن أنفسَهم حُنَفَاءَ ويدَّعُوْنَ التديُّنَ بِمِلَّةِ سيدِنا إبراهيمَ عليه السلام؛ وإنما يقال "الحَنِيْفُ" لِمَنْ تَدَيَّنَ بالملةِ الإبراهيميةِ، وَالْتَزَمَ شِعارَها.

Mushrikeen

The Mushrikeen would refer to themselves as ‘Hunafaa’, claiming to be upon the Deen of Hadhrat Ibraheem υ. ‘Haneef’ refers to that person who follows and practices upon the religion of Hadhrat Ibraheem υ.

Diction

حُنَفَاء- This is the plural of حَنِيْف which means one that has discarded false religions and embraced the true religion. ‘Haneef’ is commonly used when referring to one who follows and practices upon the religion of Hadhrat Ibraheem υ.

تَدَيَّنَ بالمِلَّةِ - To follow a religion, to practice upon a religion.

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Practices of the Deen of Hadhrat Ibraheem υ

“Sha’aa’ir” is the plural of ‘Sha’eeratun’ which literally means sign and its technical definition is **‘Those unique features through which a religion is recognised’.** The “Sha’aa’ir” (unique features) of the Deen of Hadhrat Ibraheem υ are, pilgrimage to the ‘Baitullaah’ (House of Allaah), facing towards the direction of the ‘Baitullaah’ in Salaah, performing Ghusal (bath) when in the state of major impurity, circumcision, trimming the moustache, lengthening the beard, using the miswaak, gargling the mouth, cleansing the nostrils, cutting the nails, washing the limbs, removing the hair under the armpits, removing the pubic hair, cleansing the private parts (Istinjaa) with water, honouring the sacred months and ‘Baitullaah’, regarding ones immediate blood and foster relations as Haraam, to cut the throat when slaughtering an animal, seeking proximity to Allaah through sacrifices, specifically during the days of Hajj, etc.

شعائرُ المِلَّةِ الإبراهيميةِ:

وشَعائِرُها: حجُّ البيت الحرامِ، واستقبالُه في الصلواتِ، والغُسلُ من الجنابةِ، والاختتانُ، وسائرُ خِصالِ الفطرةِ وتحريمُ الأشهُرِ الحُرُمِ، وتعظيمُ المسجدِ الحرامِ، وتحريمُ المُحَرَّماتِ النَسَبِيَّةِ والرَّضاعِيَّةِ، والذَّبحُ في الحَلْقِ، والنَّحْرُ في اللَّبَّةِ، والتقَرُّبُ بالذبحِ والنحرِ إلى الله تعالى، لاسِيَّما في أيامِ الحَجِّ.

Unique features of the Deen of Hadhrat Ibraheem υ

The unique features of this Deen are pilgrimage to the ‘Baitullaah’ (House of Allaah), facing towards the direction of the ‘Baitullaah’ in Salaah, performing Ghusal (bath) when in the state of major impurity, circumcision, other Sunnat practices, honouring the sacred months as well as the ‘Baitullaah’, regarding ones immediate blood and foster relations as Haraam, to cut the gullet when slaughtering an animal, to cut the throat when making ‘Nahar’, seeking proximity to Allaah through sacrifices, specifically during the days of Hajj,

Diction

اَلْاَشْهُرُ الْحُرُمُ - Sacred and revered months, i.e. Rajab, Dhul-Qa’adah, Dhul-Hijjah and Muharram.

اَللَّبَّةُ - The upper portion of the chest, where a necklace usually sits. Its plural is لَبَّات.

Sunnat practices

Those practices or customs which are in accordance with the natural habits of man are referred to as ‘Sunnat practices’.

Hadhrat Aisha τ narrates that Rasulullaah ρ has said, “Ten practices are of the natural habits of man, 1-Trimming the moustache 2- Lengthening

the beard 3- Using the miswaak 4- Cleansing the nostrils with water 5- Cutting the nails 6- Washing the limbs of the body 7- Removing the hair under the armpits 8- Removing the pubic hair 9- Cleansing the private parts with water 10- Gargling the mouth.” (‘Muslim’, ‘Tirmidhi’, ‘Abu Dawood’)

It has also been reported in other narrations that 11- circumcision 12- separating the hair into paths are among the Sunnat.

All of these practices were common among the Arab Mushrikeen. Hadhrat Shah Walliyullaah (A.R) writes in ‘Hujjatul-laahil Baalighah’,

وَاِنَّ مِنْ أَبْوَابِ الْعِبَادَةِ الطهارةُ، وَمَا زَالَ
الغُسْلُ مِنَ الْجَنَابَةِ سُنَّةٌ مَعْمُوْلَةٌ عندهم،
وكذلك الخِتَانُ وَسَائِرُ خِصَالِ الفِطْرَةِ
(ج١ص ۱۲ے)

“From among the chapters of worship is Tahaarat (purity), performing Ghusal (bath) in the state of major impurity was common among the Arab Mushrikeen as well as circumcision and the other Sunnat practices.” (volume 1 page 12)

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The injunctions of the Deen of Hadhrat Ibraheem υ and the practice of the Mushrikeen

Now that it is known that the practices of the Deen of Hadhrat Ibraheem υ were prevalent among the Arab Mushrikeen it should be also be known that those acts which were deemed obligatory such as Wudhu (Ablution), Salaah, Zakaat, fasting from sunrise until sunset, giving charity to the destitute and orphans, helping those affected by natural disasters, hospitality to the travellers, joining family ties, etc even though not practised by the Mushrikeen, was regarded as virtuous and would praise those who carried out such virtuous deeds.

Similarly those acts which were deemed Haraam such as murder, theft, fornication, taking interest, usurpation, etc even though perpetrated by the majority of the Mushrikeen, was generally regarded as immoral and the perpetrator of such deeds in contempt. Shah Sahib (A.R) writes in 'Hujjatul-laahil Baalighah',

"The perceptive among the Arabs would perform Wudhu (Ablution), some would even perform Salaah. Hadhrat Abu Dhar Ghafaari τ was performing Salaah three years before he even embraced Islaam. Qais bin Sa'idah Iyaadi would also perform salaah."

Similarly Zakaat was also commonly given, hospitality was shown to the travellers, those who were destitute were aided in their times of difficulty, charity was given to the poor and needy and joining of family ties, helping those afflicted by natural disasters, etc was widely practised. They would praise those who carried out these noble actions and they knew that the greatness and perfection of man lies in these noble actions.

Hadhrat Khadijah τ when comforting Rasulullaah ρ said, "I take an oath by Allaah, Allaah will never abandon you. You join family ties, show hospitality to your guests, and help the destitute and those afflicted by natural disasters." **Ibn Dagheenah also said the same to Hadhrat Abu Bakr τ.**

The Mushrikeen would also fast from sunrise to sunset. They would even perform I'etikaaf in the Masjid. Hadhrat Umar τ had taken a vow to perform I'etikaaf, during the period of ignorance, and asked Rasulullaah ρ regarding its ruling. Aas bin Waa'il has made a bequest that so many slaves should be set free in his name.

The just of all this is that even during the period of ignorance, the Mushrikeen carried out these various acts of worship. The manner in which they strove to perform Hajj (pilgrimage), its rituals and honoured the sacred months is not unknown to anybody. (Hujjatul-laahil Baaalighah' volume 1 page 12)

Disgust and revulsion for Haraam acts was generally found among the Mushrikeen. Zaid bin Amr bin Nufail would often say in rebuke of the sinners and trouble makers,

عَجِبْتُ وفي الليالي مُعْجِبَاتٌ ÷ وفي الأيَّامِ يَعْرِفُهَا البَصِيرُ
بِأنَّ اللّهَ قد أفنَى رِجَالاً ÷ كثيرًا كَانَ شَأنَهم الفجورَ

I am utterly astounded, whereas there are many things in a day and night which may astound a person with insight,
That Allaah has destroyed many men who were sinful and wicked.

شَرَائِعُها

وقدكان الوضوءُ والصلاةُ، والصومُ من طلوع الفَجْرِ إلى غُروبِ الشمسِ، والصدقةُ على اليتامى والمساكين، والإعانةُ على نوائبِ الحَقِّ، وصلةُ الأرحامِ مشروعةً في أصلِ الملةِ، وكان التَّمَدُّحُ بهذه الأعمالِ شائعا فيما بينهم، إلا أن جُمهورَ المشركين قد تركوها، حتى صارت هذه الأعمالُ في حياتهم العَمَلِيَّةِ كَأنْ لم تكن شيئًا.

وقد كان تحريمُ القتلِ والسَرِقَةِ والزنا والربا والغصبِ أيضًا ثابتا في أصلِ الملةِ؛ وكان استنكارُ هذه الأفعالِ باقيا عندهم في الجُمْلَةِ؛ ولكنَّ جمهورَ المشركين كانوا يرتكبونها، ويَتَّبِعون النفسَ الأمَّارةَ فيها.

The injunctions of the Deen of Hadhrat Ibraheem υ

Wudhu (Ablution), Salaah, fasting from sunrise till sunset, giving charity to the orphans and needy, helping those afflicted by natural disasters, joining family ties were all obligatory in the Deen of Hadhrat Ibraheem τ. Praise for those who carried out these acts was commonplace among the Mushrikeen but the majority of them had abandoned these acts as if did not exists.

Murder, theft, fornication, interest and usurpation were prohibited in the Deen of Hadhrat Ibraheem υ. Abhorrence for such acts still remained to an extent in the hearts of the Mushrikeen but the majority of them carried out these atrocious acts, following the dictates of their base desires.

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The beliefs of the Deen of Hadhrat Ibraheem υ and the standpoint of the Mushrikeen

Just as the Arab Mushrikeen generally accepted the laws of the Deen of Hadhrat Ibraheem υ, they generally believed in the tenets of the Deen of Hadhrat Ibraheem υ. They believed in Allaah Ta'ala, that Allaah was the Creator of the earth and skies and that Allaah Ta'ala possesses the power to send the Ambiyaa as well as reward and punish His servants. Likewise they also believed in the general concept of Taqdeer (Predestination) and in the angels, that they were the close servants of Allaah Ta'ala. The poems of the period of ignorance testify to their belief in these tenets however the majority of the Mushrikeen thought them to be farfetched due to their own doubts and misgivings.

A poet from the period of ignorance, Abus Silt bin Abi Rabee'a Thaqafi says with regards to the incident of the elephants (Waaqi'ah Feel),

إنَّ آياتِ رَبِّنَا ثَاقِبَاتٌ ÷ لايُمَارِي فِيهِنَّ إلاَّ الكَفورُ
خَلَقَ الليلَ والنَّهارَ فَكُلٌّ ÷ مُسْتَبِينٌ، حسابُهُ مَقْدُورُ
ثم يَجْلُو النهارَ رَبٌّ رَحِيْمٌ ÷ بِمَهاةٍ شُعاعُها مَنْشُوْرُ
حَبَسَ الفِيْلَ بَالمَغْمَسِ حتّى ÷ ظَلَّ يَحْبُو كَأنَّهُ مَعْقُورُ

The signs of our Rabb are clear, only the ungrateful can deny it
He created night and day, each one prominent and its provision determined
Then the Merciful Rabb lit up the day with the sun, whose rays are far-reaching
He stopped the elephants in Maghmas such that they dragged themselves as if their hoofs had been severed.

Note: Maghmas is a name of a place, situated approximately three miles from Makkah on the road to Taif.

عقائدُها:

وقد كانت عقيدةُ إثباتِ الصَّانِع سبحانه وتعالى، وأنه هو خالقُ الأرض والسماوات العُلى، وأنه مدبِّر الحوادثِ العِظَامِ، وأنه قادرٌ على إرْسالِ الرُّسُلِ وجزاءِ العِبادِ بما يعملون، وأنه مقدِّرٌ للحوادثِ العظيمةِ قبلَ وُقوعِها، وأن الملائكةَ عِبادُه المقرَّبون، وأنهم يستحقون التعظيمَ، كلُّ ذلك كان ثابتًا عندهم، ويَدُلُّ على ذلك أشعارُهم؛ ولكنَّ جمهورَ المشركين قد وقعوا فى شُبُهَاتٍ كثيرةٍ تُجاهَ هذه المُعْتَقَداتِ لاسْتِبْعَادِها، وعَدمِ أُلْفَتِهِمْ بإدْراكِها.

The beliefs of the Deen of Hadhrat Ibraheem υ

The belief in the existence of Allaah Ta'ala, that He is the Creator of the skies and earth, the coordinator and planner of all major events, that He possesses the power to send Ambiyaa as well as reward and punish His servants according to their actions. They also believed that Allaah Ta'ala has predestined everything before they occur and that the angels are His close servants and that He is worthy of praise.

All of these beliefs were established according to them, to which there poems bare testimony, but the majority of the Mushrikeen held reservations and doubts regarding it as they thought it to be far-fetched and due to their lack of understanding thereof.

Diction

تَجاه تُجاه، تِجاه- In front or across. One would say قَعَدُوْا تُجَاهَهُ meaning they sat across from him. It comes in a Hadeeth اِحْفَظِ اللّٰهَ تَجِدْهُ تُجَاهَكَ, i.e. Safeguard the rights of Allaah, you will find Him before you. ('Mishkaat' page 453, chapter on 'Tawakkul')

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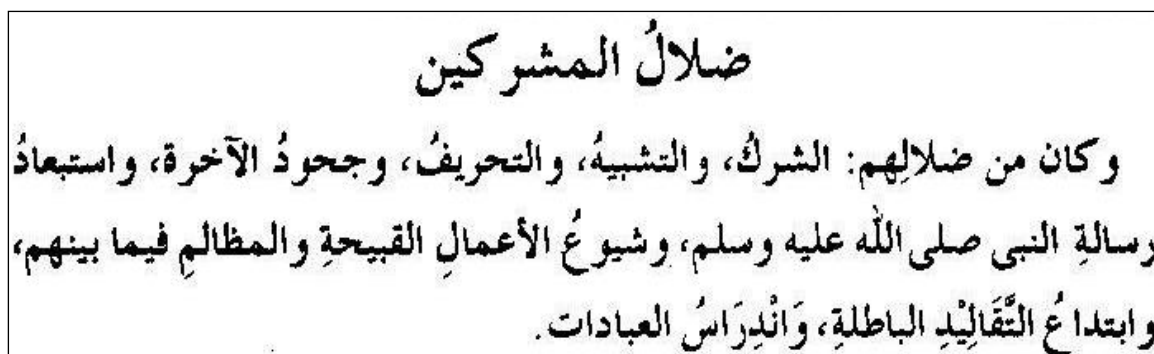
Deviation of the Mushrikeen

Even though the Mushrikeen claimed to be upon the Deen of Hadhrat Ibraheem υ, they were wholehearted adherents to polytheistic beliefs. They distorted the teachings of Hadhrat Ibraheem υ and denied the existence of the Aakhiraat-Hereafter. They believed the Nabuwwat of Rasulullaah ρ to be improbable and restructured Deen according to their whims and fancies. They were prone to acts of evil and tyranny, far from acts or worship and virtue.

ضلالُ المشركين

وكان من ضلالِهم: الشركُ، والتشبيهُ، والتحريفُ، وجحودُ الآخرة، واستبعادُ رسالةِ النبى صلى الله عليه وسلم، وشيوعُ الأعمالِ القبيحةِ والمظالمِ فيما بينهم، وابتداعُ التَّقَالِيْدِ الباطلةِ، وَانْدِرَاسُ العبادات.

Deviations of the Mushrikeen

Among their deviations were Shirk (polytheism), Tashbeeh (comparing Allaah to His creation), distortion of the true Deen, denial of the Aakhiraat-Hereafter, rejection of the Nabuwwat of Rasulullaah ρ, evil and oppression spreading among them, invention of baseless customs of Deen and elimination of worship.

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Shirk (Polytheism)

To ascribe any of Allaah Ta’ala’s unique qualities to another is defined as Shirk. For example, to accomplish various feats in this universe with a mere desire is a unique quality of Allaah Ta'ala. Similarly all forms of knowledge, which are impossible to acquire through the senses, curing the ill, depriving one of the bounties and comforts of this world and the Aakhiraat-Hereafter as well as granting one the bounties of this world and the Aakhiraat-Hereafter are the unique qualities of Allaah Ta’ala. If one were to ascribe these Qualities to another besides Allaah then it will be termed as Shirk.

بَيانُ الشِرْك

والشِرْكُ: ان يُثبِتَ لغيرِ اللّٰه تعالى شيئاً من الصفاتِ المُختَصَّةِ بِهٖ تعالى كالتَّصَرُّفِ فى العالَمِ بالإرادةِ الذى يعبرعنه بـ ﴿كُنْ فيكونُ﴾ أو العلمِ الذاتى الذى لايحصلُ بالاكتساب عن طريقِ الحَوَاسّ ودليلِ العَقْلِ والمَنامِ والإلهامِ ونحوِذلك،أو الإيجادِ لِشِفَاءِ المريضِ، أوالَلّعْنِ على شخص والسَّخَطِ عليه حتى يُقْدَرَ عليه الزرقُ، او يَمْرَضَ ، أو يَشقٰى بسببِ ذلك السَّخَطِ، أو الرَحْمَةِ لشخصٍ حتى يُبْسَطَ له الزرقُ، ويَصِحَّ بدنُه،ويَسْعَدَ بسببِ هذه الرحمةِ

Shirk

Shirk means to ascribe to others any of those qualities which are unique and exclusive to Allaah Ta'ala only. For example, to accomplish various feats in this universe by merely desiring it, as is referred to in the verse, "كُنْ فيكونُ" ("Be and it is"), inherent knowledge, which cannot be acquired through the senses, inspiration or a dream, curing the sick, to deprive someone or be angry with him to the extent that his sustenance is made difficult, to be kind to someone such that his sustenance is made easy for him, he is granted good health and he becomes a devout individual.

Diction

قَدَرَ(ن، ض) قَدْرًا، وَقَدَّرَ عَلٰى عِيَالِهٖ - To restrict the provisions and sustenance of one's family.

شَقِيَ(س) شَقَاوَةً - To be unfortunate

بَسَطَ(ن) بَسْطًا - To spread out, make easy.

سَعِدَ(س) سَعَادَةً - To be fortunate.

الشِرْكُ- This is the noun of أَشْرَكَ meaning shared portion, partner. Its plural is أَشْرَاكٌ. أَشْرَكَ بِاللّٰهِ means to ascribe partners to Allaah, to make Shirk.

Note: - In the above explanation Shah Sahib only explained the meaning of 'Shirk fis-Sifaat' (ascribing the unique qualities of Allaah Ta'ala to others) as this was the form of Shirk which was prevalent among the Arabs. **The complete definition of Shirk is to believe in one's heart that Allaah has an equal or partner, whether in being or in his unique qualities.**

Believing that Allaah has a partner in His being means to believe that there is another supreme deity equal to Allaah Ta'ala, for example, as the fire worshippers believed that there are two gods, 1- Yazdaan (god of good) 2- Ahramin (god of evil).

Believing Allaah to have a partner in His unique qualities means to ascribe those qualities to others besides Allaah Ta'ala, for example, to believe that another is worthy of worship just as Allaah is, that a certain saint is capable of sending the rain, curing people, granting offspring and possesses the power to punish another or to believe that a certain Nabi or saint possesses knowledge of the unseen or possesses inherent knowledge just as Allaah does.

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Shirk of the Arab Mushrikeen

The **Arab Mushrikeen** did not ascribe partners to Allaah Ta'ala in the creation of the universe or its preservation; neither did they believe anybody capable of averting Allaah Ta'ala's appointed decision. **It was only in their dealings and personal affairs that they ascribed partners to Allaa**h.

The Arab Mushrikeen alleged that just as an emperor does not see to the affairs of his subjects himself, but rather assigns the responsibility of attending to various matters to his close ministers, making obedience to them incumbent upon his subjects and whose intercession is accepted by the emperor. **Similarly, they believed, Allaah Ta'ala had granted divinity to certain of his close servants and thereby assigned to them the responsibility of attending to their affairs.** Therefore, they

believed that it was necessary to keep these close servants pleased so that they may intercede for them when the need arose, allowing there pleas to reach Allaah Ta'ala speedily and with ease.

Due to this, the Arab Mushrikeen now regarded prostrating before them, making sacrifices in their names, taking oaths by them and seeking their aid in times of difficulty as permissible. Later in order to direct their full attention to these "close servants", they carved statues of them, making them their direction of Qiblaa (direction of faced when worshipping) thus slowly with the passing of time the ignorant among them eventually regarded these statues as their true gods. Like this their beliefs were completely distorted and corrupted.

ولم يكن هؤلاء المشرِكونَ يُشرِكونَ أحداً في خَلْقِ الجَوَاهِرِ، وتدبيرِ الأمورِ العِظَامِ، ولايُثْبِتُوْنَ لأحدٍ قدرةَ المُمانَعَةِ إذا أَبْرَمَ اللّٰهُ تعالى أمرًا؛ وإنما كَانَ إشراكُهم في أمورٍ خاصَّةٍ ببعضِ العبادِ، ويظنون أن سلطانا عظيما من السلاطين كما يُرْسِلُ عبيدَه المخصوصين إلى نواحي مَمْلِكَتِهِ، ويجعلُهم مختارين مُتَصَرِّفين في أمورٍ جزئيةٍ، إلى أن يَصْدُرَ عنه حكمٌ صريحٌ في أمرٍ خاصٍّ، ولايقوم بشئونِ الرَعِيَّةِ وأمورِهم الجزئيةِ بنفسِه، بل يَكِلُ الرَعِيَّةَ إلى الوُلاةِ والحُكَّامِ، ويَقْبَلُ شَفاعتَهم في حق الذين يَخْدِمُونَهم، وَيَتَوَسَّلون بهم؛ كذلك قد خَلَعَ المَلِكُ على الإطلاقِ على بعضِ عبادِهِ خِلْعَةَ الألوهية ،وجعل سَخَطَهُمْ ورِضاهم مُؤثِرًا في عبادِهِ الآخرين.فَيَرَوْنَ التَزَلُّفَ إلى أولئك العبادِ المقربين واجبًا لِيَتَيَسَّرَلهم حسنُ القبول في حضرةِ المَلِكِ المُطْلَقِ ، وتُقبلُ شفاعتُهم للمتقرَّبين بهم في مَجاري الأمور.

وكانوا يُجَوِّزون نظرًا إلى هذه الأمورِ: أن يُسْجَدَلهم، ويُذْبَحَ لهم، ويُحْلَفَ بهم، ويُسْتَعانَ بِقُدْرَتِهم المطلقةِ في الأمورِ المُهِمَّةِ. ونَحَتُوا صُوَرًا كصُوَرِهم من الحَجَرِ والصُّفْرِ وجعلوها قِبْلَةً للتَوَجُّهِ إلى تلك الأرواحِ؛ حتى اعتقد الجُهَّالُ شيئا فشيئًا تلك الصُّورَ معبودةً بِذَوَاتِها؛ فَتَطَرَّقَ الفسادُ العظيمُ إلى المُعْتَقَدَاتِ.

These Mushrikeen did not ascribe partners to Allaah Ta'ala in the creation of the universe or in the occurrence of major events nor did they claim any other capable of preventing Allaah Ta'ala's appointed

decision. They undoubtedly ascribed partners to Allaah in those matters which were related to their dealings and personal affairs. They presumed that just as the grand emperor sends his chosen servants to the far ends of his empire to act on his behalf and just as the grand emperor does not attend to trivial matters himself but appoints governors to see to his subjects, whose intercession he accepts in favour of those who are loyal to his governors, Allaah Ta'ala has granted certain of His loyal servants the status of divinity. Furthermore, they believed, Allaah Ta'ala's decision with regards to His servants is based upon the pleasure and displeasure of His 'close servants', due to which the Arab Mushrikeen believed necessary to appease them so that their prayers may be easily answered in the court of the Emperor. They also believed, the intercession of these 'close servants' is accepted in favour of those who used them as an intermediate to gain proximity to Allaah Ta'ala. Due to these erroneous beliefs the Arab Mushrikeen considered it permissible to prostrate before them, make sacrifices in their names, take oaths by them and seek their aid in important affairs. The Arab Mushrikeen constructed statues from stone and copper of these 'close servants', considering them a means communicating with the souls of these 'close servants'. This continued until a time finally came when the foolish among them began to consider these idols as their true gods, thus their fundamental beliefs were completely distorted.

Diction

جَوَاهِر - This is the plural of جَوْهَرٌ meaning that which is self-existing and is not dependant upon anything. Its opposite is عرض. Here جواهر refers to the materialistic things of this world.

اَبْرَمَ الاَمْرَ - To be strong, to make a firm decision.

وَكَلَ يَكِلُ وَكْلاً وَوُكولاً إليه الامرَ - To entrust.

وُلاَة - This is the plural of وَالِىْ which means governor.

خِلْعَةٌ- An article of clothing granted in honour which figuratively means status of honour and integrity. خَلَعَ عليه ثوبًا (ف) خَلْعًا : خِلْعت means to give.

تَزَلُّف- Proximity.

مَجَارِىْ - This is the plural of مَجْرىٰ which refers to those events which will come to pass.

نَحَتَ (ن، ض) نَحْتًا الحَجرَ - To sculpture.

الصُّفْرُ- Gold, copper.

تَطَرَّقَ اليه - To find the way.

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Tashbeeh

Tashbeeh means to attribute any quality of man to Allaah Ta'ala, for example appearance, looks, having a body and having children are all qualities of man and to attribute any of these qualities to Allaah Ta'ala is known as Tashbeeh.

The Tashbeeh practiced by the Arab Mushrikeen was that they believed the Angels to be the daughters of Allaah Ta'ala and just as a grand emperor consents to the suggestions of his governors, contrary to his desire, Allaah Ta'ala accepts the intercession of His 'close servants' even though it may be against Allaah Ta'ala's will. In addition the Arab Mushrikeen, due to their own lack of perception, equated Allaah Ta'ala's faculties of sight, hearing and knowledge to that of their own, that just as we are dependant upon our eyes, ears, etc to see, hear and understand so too is Allaah Ta'ala dependent upon these organs. **Due to this they misconstrued that Allaah Ta'ala has a physical form like that of a human and is thus limited.** Shah Sahib writes in 'Hujjatul-laahil Baalighah',

وَمُعظَّمُ الْخَطَاِ شَيْئَانِ: اَنْ يُعْتَقَدَ فی الواجِبِ صفاتُ المخلوقِ، او يُعْتَقَدَ فی المخلوق صفاتُ الواجِبِ، فالاَوَّلُ هو التشبيهُ، ومَنْشَؤُهُ قياسُ الغائب عَلَى الشاهِدِ، والثانی هو الاشراكُ وَمَنْشَؤُهُ رُؤْيَةُ الآثارِ الخارِقَةِ من المخلوقين فيظن أنّها مُضافةٌ اليهم بمعنى الخلق وأنّها ذاتيةٌ لهم(ج١ص٥٧)

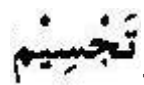
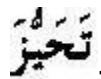
“Two erroneous beliefs are extremely detrimental, 1- To attribute the qualities of man to Allaah Ta’ala. 2- To ascribe the unique qualities of Allaah Ta’ala to creation. The first is known as Tashbeeh and begins when the unseen is equated with that which is perceptible. The second is known as Shirk and begins when one sees supernatural acts being performed by the hands of man, believing him to have the power to such acts and that it is of his own will.”

بيانُ التَشْبِيْهِ

والتشبيهُ: عبارةٌ عن إثباتِ الصفاتِ البشريةِ للّٰه تبارك وتعالى، فكانوا يقولون: إن الملائكةَ بناتُ اللّٰهِ ، وإنه تعالى يَقْبَلُ شفاعةَ عبادِهِ، وإن لم يرضَ بها، كما يفعل الملوكُ أحيانًا مِثْلَ ذلك مع الأمراء الكِبَارِ؛ ولَمَّا لم يستطيعوا إدراكَ علمِهِ تعالى وسَمْعِهِ وبَصَرِهِ، كما يليق بشأنِ الألوهيةِ، قاسوها على علمِهِم وسمعِهِم وبصرِهِم، فوقعوا في عقيدةِ التَجْسِيم ، ونسبوا التَحَيُّزَ إلى اللّٰه تعالى شأنُه.

Tashbeeh

Tashbeeh means to attribute the qualities of man to Allaah Ta'ala. The Mushrikeen would say the angels are the daughters of Allaah Ta'ala and that Allaah Ta'ala accepts the intercession of His 'close servants', even if He dislikes it, just as emperors sometimes do with eminent governors. When the Mushrikeen could not understand the manner in which Allaah Ta'ala sees and hears, as befits Him, they equated it to the manner in which man sees and hears, thus becoming trapped in the erroneous belief of Tashbeeh whereby they attributed the quality of limitation to Allaah Ta'ala.

Diction

تجسیم - To believe one has a human form, i.e. the belief that Allaah Ta'ala had human form. جسم Refers to that which has a length, breadth and height.

تحیز - Limits, i.e. to be confined to a particular place, i.e. to believe that Allaah Ta'ala is confined to a particular place.

Both of these are deviant beliefs as Allaah Ta'ala neither possesses human form nor is Allaah Ta'ala confined to particular place.

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Tahreef

The third act of deviation perpetrated by the Arab Mushrikeen was Tahreef. Tahreef literally means 'To change' or 'To modify' and technical definition is **'To introduce fabricated aspects into Deen thus distorting the Shariaat of Allaah'.**

The details of their Tahreef are as follows, the children of Hadhrat Isma'eel υ followed the religion of their grandfather, Hadhrat Ibraheem υ, stringently abiding by its laws and injunctions. However approximately three hundred years before the Nabuwwat of Rasulullaah ρ a strange custom had become common among the Arabs, that whenever any person was embarking on a journey he would take a stone from Makkah along with him as a means of seeking blessing (Tabarukan). Some

among them even regarded these stones as sacred and began performing ‘Tawaaf’ (circumambulation) around it. This practice increased in popularity to the extent that whichever stone they were fond of was regarded as sacred and ‘Tawaaf’ performed around it just as was done for the Ka’abah.

At the same time **Amr bin Luhay, who was the gatekeeper of the Ka’abah and had travelled to many cities in Syria,** reached a city by the name of Maa’aab, situated in the valley of Urdun. The tribe of Banu Amaalikah resided there, who worshipped idols. When Amr bin Luhay saw these idols, he was greatly impressed and asked them, “What is the reality of these idols which you worship?” to which they replied, it was their gods, which sends the rains to them when requested to and aids them in every endeavour. Amr bin Luhay then asked them for one so that he may take it to the Arabs. **They then handed over one idol to Amr bin Luhay, which was named Hubul.** Amr bin Luhay erected this idol in Makkah and invited people to revere and worship it. Since the people of Makkah already held stones in reverence, it was not long before they accepted the invitation of Amr bin Luhay and since the rest of Arabia followed the people of Makkah, it was not long before the entire Arab nation was engulfed in idol worship.

Once Amr bin Luhay saw that the Arabs were fervently worshipping idols, he began the custom of sacrificing various animals in these idol’s names and using arrows began a system of fortune telling. In this manner the Deen of Hadhrat Ibraheem υ, which surpassed every other religion and creed, was distorted. The later generations followed in the footsteps of their predecessors and in justifying their idol worship, etc quoted the words and saying of their elders, thinking them to be categorical proofs.

بيانُ التَحْريف

وأما التحريفُ فإن قِصَّتَهُ: أن أولادَ سيدِنا إسماعيلَ عليه السلامُ كانوا على شريعةِ جدِّهم الكريمِ: سيدِنا إبراهيمَ عليه الصلاة والسلام،حتى جاء عصرُ عمروبنِ لحَيٍّ ـــ لَعَنَهُ اللّٰهُ ـــ فوَضَعَ لهم الأصنامَ، وَشَرَّعَ لهم عبادتَها، واخترع لهم تحريرَ البَحائِرِوالسّوائِبِ والْحَامِي،والاستقسامَ بالأزلامِ، وأمثالَ هذه الطُقوس.وقدكان هذا الحادثُ قبلَ بعثةِ النبي صلى الله عليه وسلم بقُرابةِ ثلاثِ مائةِ سنةٍ ،وكانوا يتمسكون في هذا الباب بآثارِ آبائهم، ويرونها من الحُجَجِ القاطعةِ.

Tahreef

As far as Tahreef goes its details is as follows, the children of Hadhrat Isma'eel υ were followers of the Deen of their grandfather Hadhrat Ibraheem υ until the era of **Amr bin Luhay, may Allaah's curse be upon him.** He erected idols for them and justified their worship. It was he who invented the custom of sacrificing animals in their names (Baheerah, Saa'ibah, Haam) and fortune telling by means of arrows as well as the other rituals of this religion. **This took place approximately three hundred years before the Nabuwwat of Rasulullaah ρ.** They would justify their idol worship and other rituals with the traditions of their forefathers, thinking it to be a categorical proof.

Diction

بَحَائِرْ- This is the plural of بَحِيْرَةٌ which refers to that camel or goat whose ears have been cut. It was a practice of the Mushrikeen that when any camel or goat had given birth to ten male offspring consecutively, the tenth kid was left free in the name of their idols and its ears were cut as a sign of it being free in the names of the idols.

سَوَائِبْ- This is the plural of سَائِبَةٌ which refers to that camel or goat which has been set free. It was the practice of the Mushrikeen that when any camel or goat had given to ten male offspring consecutively, it was set free in the name of their idols, neither was it mounted upon, nor its ears cut, neither was its milk consumed nor was it prevented from

grazing anywhere. Some scholars are of the opinion that this refers to that camel or goat which was set free in discharge of a vow taken for fulfilment of a certain objective.

اَلْحَامِىْ - Active participle of حَمٰى(ض) حِمْيَةً وَحِمَايَةً which means to prevent or abstain and refers to a male camel or goat which was set free in the name of the idols. It was the practice of the Mushrikeen that if any male camel had mated ten times because of which ten male offspring were born consecutively, it was set free in the name of the idols, neither was it mounted upon nor anything placed upon it, neither was its wool removed nor was it prevented from grazing anywhere.

اِسْتِقْسَام بالازلام - اِسْتِقْسَام Means to try one's luck and اَزْلَام is the plural of زَلَم which refers to that arrow with no feather. اِسْتِقْسَام بالازلام Means to try one's luck by means of an arrow, i.e. fortune telling. It was the practice of the Mushrikeen that whenever they were going to embark on an important undertaking, such as a journey, battle, business or marriage, etc, they would decide to continue or refrain from it by means of these arrows which were kept in the Ka'abah. **One of these arrows had the words "My Rabb has allowed me", another had the words "My Rabb has forbade me" engraved upon it, while the others were blank.** These Arrows were kept by the gatekeeper of the Ka'abah and was given to the one who wanted his fortune told. The arrows were shuffled and one was drawn, if the arrow to proceed was drawn then he would continue with his undertaking and if the arrow to desist was drawn then he would refrain from that undertaking. If a blank arrow was drawn then it would be reshuffled and arrows would be drawn until one of the two were drawn.

طُقُوْس - This is the plural of طَقْس which means specific religious rituals, doctrines or customs of a religion.

اَلْقُرَابَةُ - Close.

آثار - This is the plural of اَثَر which means sign, practices, traditions.

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Denial of the Aakhiraat-Hereafter

The previous Ambiyaa described the events of death, resurrection and the Day of judgement, however they did not describe it in such detail as has been described in the Noble Quraan. It is for this reason that the majority of the Mushrikeen knew very little about death, resurrection and the Day of Judgement due to which they has many doubts and misgivings, thinking it impossible to ever be resurrected again. Sometimes they would say,

مَنْ يُحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ

"Who will give life to *(revive the)* bones after they have decomposed?" *(decayed)*

(Surah Yaseen: 78)

At other times they would ask,

ءَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَ إِنَّا لَمَبْعُوْثُوْنَ

"Will we be resurrected *(raised)* after we have died and become dust and bones?" (Surah Saaffaat: 16)

Sometimes they would claim that there is only this worldly life,

إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا، وَمَا نَحْنُ بِمَبْعُوْثِيْنَ

"They *(the Kuffaar)* say, "This is merely our worldly life *(to enjoy so eat, drink, and be merry)* and we will not be raised *(resurrected on the Day of Qiyaamah)*."

(Surah An'aam: 29)

جحودُ الآخرةِ

وقد بيَّنَ الأنبياءُ السالفون الحشرَ والنشرَ؛ ولكن لم يكن ذلك البيانُ بشرحٍ وبَسْطٍ مثلَ ما تَضَمَّنَه القرآنُ العظيمُ، ولذلك كان جمهورُ المشركين قليلي الاطلاع عليه، وكانوا يستبعدون وقوعه.

Denial of the Aakhiraat-Hereafter

The previous Ambiyaa undoubtedly described the events of death, resurrection and the Day of Judgement but not with as much detail as the Noble Quraan explains and elucidates. It is for this reason that the majority of the Mushrikeen were unacquainted with the concept and thought it to be improbable.

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Believing the Nabuwwat of Rasulullaah ρ to be improbable

The concept of Nabuwwat was not new to the Arab Mushrikeen; they accepted the Nabuwwat of their grandfathers, Hadhrat Isma'eel υ and Hadhrat Ibraheem υ. In fact they even accepted the Nabuwwat of Hadhrat Moosa υ whereas he was from among the offspring of their uncle, Hadhrat Ishaaq υ. However since the Bani Israa'eel did not accept the Banu Isma'eel they remained loathsome of each other.
Nevertheless the Arab Mushrikeen accepted the Nabuwwat of Hadhrat Moosa υ but believed the Nabuwwat of their brother Hadhrat Muhammed ρ to be improbable for to main reasons,

1- Rasulullaah ρ was a human like them, which made it difficult for them to accept his Nabuwwat.
2- They could not understand the wisdom behind sending the Ambiyaa.

Explanation will follow.

A- Being human has always been an obstacle in the acceptance of the Ambiyaa. People accepted the Nabuwwat of the previous generations but not that of those living among them. Since Rasulullaah ρ was human just as the other Ambiyaa and not an angel, he also possessed the qualities of a human. The necessities of eating, drinking as well as the

other human needs became an obstacle in accepting the Nabuwwat of Rasulullaah ρ. The minds of the Mushrikeen had been polluted with the notion that a person who walks as every man, eats, and drinks and relieves himself can never be a Nabi. **According to them a Nabi can only be that person who does not possess these natural tendencies.** It is for this reason that even thought they accepted the Nabuwwat of the previous Ambiyaa they denied the Nabuwwat of Rasulullaah ρ.

B- **According to the Mushrikeen, the Nabi and the one sending the Nabi must possess the same qualities.** They believed that only that person could be a Nabi who possesses divine and godly qualities, free from human needs. Rasulullaah ρ possessed neither divine nor godly qualities and was not free from human needs, which is why even though they accepted the Nabuwwat of the previous Ambiyaa but they denied the Nabuwwat of Rasulullaah ρ. They would say,

وَقَالُوْا مَالِهٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَيَمْشِىْ فِىْ الْاَسْوَاقِ

"And they say, "What is the matter with this Rasul that he eats food and walks in the marketplaces *(like any ordinary Human)*?" (Surah Furqaan: 7)

لَوْ لَآ اُنْزِلَ عَلَيْنَا الْمَلٰئِكَةُ

"Why are angels not sent to us *(as Ambiyaa)*? (Surah Furqaan: 21)

Like this they presented many excuses and pretexts instead of trying to understand the reason why the Ambiyaa were sent.

Wisdom behind sending the Ambiyaa

The wisdom of Allaah Ta'ala is such that a Nabi should be from among those very people to whom he is being sent. **Only he can completely understand the conditions of his people and only he will know the reasons why their beliefs have been distorted.** The rectification which such a Rasul is capable of cannot be achieved by any other and for people to take benefit from him will be easy as he is from among them. Indicating towards this wisdom Allaah Ta'ala says,

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلٰئِكَةٌ يَمْشُوْنَ مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُوْلًا (بنی اسرائیل آیت ۹۵)

"Say *(in reply to them)*, "If there were angels walking *(very)* peacefully on earth, We would have sent to them an angel from the skies as a Rasul *(However, since there are humans on earth, We have sent a human because he can best relate to them)*." (Surah Bani Israa'eel: 95)

Besides this there are much other wisdoms for sending a human as a Nabi and not an angel but the Mushrikeen could not understand these wisdoms which is why they had so many doubts and misgivings, denying the Nabuwwat of Rasulullaah ρ.

استبعادُ رسالةِ النبيِ صلى الله عليه وسلم

وهؤلاء الجماعةُ وإن كانوا معترفين بنبوةِ سيدِنا إبراهيمَ وسيدِنا إسماعيلَ عليهما السلام؛ بل بنبوةِ سيدنا موسى عليه السلام أيضًا ولكن كانت الصفاتُ البشريةُ ـــ التى هى حجابٌ لجمالِ الأنبياء الكاملِ ـــ تُشَوِّشُهم تشويشًا؛ وكذلك لمّا لم يعرفوا حقيقةَ تدبيرِ اللّٰهِ الذى هو مقتضِى بعثةَ الأنبياء، اسْتَبْعَدُوا الرسالةَ، لاعتقادِهم أن الرسولَ ينبغي أن يكون مِثْلَ المُرسِل، فكانوا يوردون لأجل ذلك شبهاتٍ واهيةً، غيرَ مسموعةٍ، فيقولون مثلاً: كيف يكون النبى محتاجًا إلى الطعام والشراب؟ ولما ذا لم يُرْسِلِ اللّٰهُ مَلَكا رسولاً؟ ولماذا لايُوحى إلى كلِ أحدٍ على حِدَةٍ؟ وعلى هذا الأسلوبِ.

Believing the Nabuwwat of Rasulullaah ρ to be improbable

Even though this group of Mushrikeen accepted the Nabuwwat of Hadhrat Ibraheem υ and Hadhrat Isma'eel υ, in fact they even accepted the Nabuwwat of Hadhrat Moosa υ, **the human traits of the Ambiyaa, which is a veil over their immense beauty,** cast them into immense

doubt and confusion. Similarly when they could not understand the wisdom for the Ambiyaa υ being sent, they considered the Nabuwwat of Rasulullaah ρ as improbable because they believed that the Nabi should possess divine qualities as a result of which they put forward ridiculous and foolish excuses. For example, they would say, “How can a Nabi be dependant on food and water?”, “Why Allaah did not send an angel as a Nabi?” and “Why has Allaah not sent revelation to each person individually?” as well as many other similar questions.

Diction

شَوَّشَ الأمْرَ- To be uneasy, to be in doubt.

مُقْتَضِىْ - Active participle. One who desires something.

وَاهِيَةٌ- Active participle (feminine) meaning foolish, ridiculous.
وَهِىَ ووَهىٰ يَهِى وَهْيًا- To be weak.

جمال كامل- refers to the qualities of Nabuwwat. This quality is a means of immense pride for the Ambiyaa υ.

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The example of the Mushrikeen

If one wishes to fully understand and comprehend those beliefs, actions and viewpoints of the Arab Mushrikeen mentioned previously then one should ponder deeply over the current state of the ignorant and illiterate Muslims. Specifically those Muslims residing in those places where there is no Islaamic environment or any form of Islaamic education.

The Arab Mushrikeen were astonished at the Nabuwwat of Rasulullaah ρ even though they believed in the Nabuwwat of the previous Ambiyaa. This is similar to the ignorant and illiterate Muslims of today who believe in the sainthood of those in the latter generations but not of those in there era. The Mushrikeen would prostrate before their idols and these ignorant Muslims today

prostrate before the graves of saints. Those individuals in whose names the Mushrikeen carved their idols were regarded as fulfillers of desires, removers of difficulties as well as all-powerful and the ignorant Muslims of today regard the Ambiyaa and the saints as fulfillers of desires, removers of difficulties as well as all-powerful, yelling slogans of ‘Ya Ghouthul Madad’ or Ya Khawaja Madad”. The Arab Mushrikeen invented their own practices in Deen thus distorting the Deen of Hadhrat Ibraheem υ and the innovators of today have invented their own practices and stained the beauty which is inherent in Islaam.

The summary of this is that there is no deviant practice of the Mushrikeen which cannot be found prevalent today in Muslim society. May Allaah Ta’ala safeguard us all from such deviation. *Aameen.*

نَموذَجُ المشركين

وإن كنتَ غيرَ مُهتدٍ فى تصويرحالِ المشركين وعقائدِهم وأعمالِهم، فانظرإلى حال المُخْتَرِفين من أهلِ عصرِنا، لاسيما الذين يقطُنون منهم بأطراف دارِالإسلام ماهى تَصَوُّرَاتُهم عن "الولايةِ "؟ فمع أنهم يعترفون بولايةِ الأولياء المتقدمين، يرون وجودَ الأولياء فى هذا العصرِمن قَبِيْلِ المُسْتَحِيْلاتِ، ويذهبون إلى القبور والعَتَبَاتِ، ويرتكبون أنواعًا من الشركِ؛ وكيف تَطَرَّق إليهم التشبيهُ والتحريفُ؟ ونرى طَبْقَ الحديثِ الصحيحِ: "لتتَّبِعُنَّ سَنَنَ من كان قبلكم"أنه ما من بَلِيَّةٍ من البَلايا إلا وطائفة من أهل عصرنا يرتكبونها، ويعتقدون مِثْلَهَا، عافانا اللّٰه سبحانه وتعالى من ذلك.

The example of the Mushrikeen

If you are still uncertain about the state of the Mushrikeen and their practices and beliefs then you should look at the state of the ignorant Muslims of this age, specifically those residing on the boundaries or outside of Islaamic countries. What are their beliefs regarding sainthood? Even though they believe in the sainthood of those from previous generations, they regard the presence of saints in this era as impossible. They go to graves and tombs, indulging various forms of

Shirk. In what way have they not followed in their footsteps as far as Tashbeeh and Tahreef is concerned, personifying the Hadeeth “You will indeed follow in the footsteps of those before you”. One can clearly see that there is not a single deviant act which a certain group in our era is not practicing upon or believing in. May Allaah Ta’ala save us from such transgressions.

Diction

صَوَّرَ الاَمْرَ تَصْوِيْرًا - To draw an analogy, to explain the situation clearly.

مُحْتَرِف - Active participle meaning one who has a career, one who works.

اِحْتَرَفَ اِحْتِرَافًا Means to adopt a career.

قَطَنَ(ن) قُطُوْنًا فى المكان وبِهِ - To stay at a place, to make a residence.

عَتَبَاتٌ- This is the plural of عَتَبَةٌ which means door frame, residence.

تَطَرَّقَ اليه - To find a way, to get in.

سَنَنٌ - Manner. اِسْتَقَامَ فَلانٌ علىٰ سَنَنٍ واحِدٍ- meaning, he remained on one manner.

اِمْضِ على سَنَنِكَ- You remain upon your manner.

Note: - The Hadeeth which was quoted above appears in ‘Bukhaari’ in the following manner,

عَـنْ ابى سعيد الخـدرى عَنِ النبى صلى الله عليه وسلم قَالَ لَتَتَّبِعُنَّ سَنَنَ مَنْ(كَانَ) قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًاذِرَاعًا(شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ)حَتّٰى لَوْ دَخَلُوْا جُحْرَضَبٍّ تَبِعْتُمُوْهُمْ، قُلْنَا يَارَسُوْلَ اللّٰهِ! اليهودُ والنصارىٰ؟ قَالَ: فَمَنْ؟(ج٢ص١٠٨٨)

“Hadhrat Abu Sa’eed Khudri τnarrates that Rasulullaah ρ has said, “You will follow the manner of those before step for step such that if they entered into an iguana hole you will follow them.” We asked, “O Rasulullaah ρ! Do you refer to the Jews and Christians?” Rasulullaah ρ said, “Then who else?” (Bukhaari volume 2 page 1088)

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Restoration of the Deen of Hadhrat Ibraheem υ

The just of this entire discussion is that the Arab Mushrikeen believed in the Deen of Hadhrat Ibraheem υ but having introduced various deviant beliefs, distorted the Deen of Hadhrat Ibraheem υ. This is why, only through the grace of Allaah Ta’ala, Hadhrat Muhammed ρ was sent to them with the instruction of restoring the Deen of Hadhrat Ibraheem υ. **In other words Rasulullaah ρ was ordered to refute those innovations which were introduced by the Arab Mushrikeen.**

The Quraan debated and disputed these issues with them, using those aspects which were acknowledged by them as proof, i.e. those aspects of Hadhrat Ibraheem’s υ Deen which they accepted were used to refute their deviant beliefs so as to clearly illuminate their deviance.

وبالجُملة: فإن الله تعالى بعث سيدَ الأنبياءِ صلى الله عليه وسلم ـــ بفضله ورحمته ـــ في العَرَبِ، وأمره بإقامةِ الملةِ الحنيفيةِ، وخاصمهم في القرآنِ العظيمِ، واستدل في المخاصمةِ بمسلّماتِهم التي هي من بَقايا الملّةِ الحنيفيةِ، ليتحققَ الإلزامُ.

The just of all that has been said is that Allaah Ta’ala had sent Rasulullaah ρ, through His grace and mercy, to the Arabs, with the instruction of restoring the Deen of Hadhrat Ibraheem υ. The Quraan debated with them using those aspects which were still acknowledged by them from the Deen of Hadhrat Ibraheem υ so that their deviance would be clearly illuminated.

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Refutation of Shirk

Allaah Ta'ala refuted Shirk in four different ways,

1- **In certain instances Allaah Ta'ala asked the Mushrikeen to present proof, meaning if you are correct in your beliefs then present proof for it.** However the Mushrikeen had none to present except their blind conformity of their forefathers. It is for this reason that Allaah Ta'ala refuted their conformity of their forefathers and demanded tangible proof. For example, in Surah An'aam Allaah Ta'ala says,

﴿سَيَقُوْلُ الَّذِيْنَ كَفَرُوْا: لَوْ شَاءَ اللّٰه
مَا أَشْرَكْنَا وَلَا آبَاءُ نَا وَلاَ حَرَّمْنَا مِنْ
شَيْءٍ؛ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ
حَتّٰى ذَاقُوْا بَاسَنَا؛ قُلْ هَلْ عِنْدَكُمْ
مِنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا؛ إِنْ تَتَّبِعُوْنَ إِلاَّ
الظَّنَّ وَإِنْ أَنْتُمْ إِلاَّ تَخْرُصُوْنَ﴾ (سورة
الانعام ١٤٨)

"Soon those who commit Shirk will say, "If Allaah willed, neither us nor our forefathers would have committed Shirk, and we would not have forbidden anything *(any animal)*." In the same manner *(as they argue now)*, those before them had rejected *(Imaan)* until they tasted Our punishment. Say, "Have you any knowledge *(to prove that Allaah is pleased with your Shirk)* that you may produce for us? You follow only guesses and all you do is lie." (Surah An'aam: 148)

2- **In certain instances Allaah Ta'ala highlighted the differences between their false gods and Allaah, making it clear that only Allaah Ta'ala is worthy of worship (the highest form of reverence).** For example, in Surah Faatir, Allaah Ta'ala says,

يٰاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ
اللّٰهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ
غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالاَرْضِ، لاَاِلٰهَ اِلاَّ هُوَ،فَاَنّٰى
تُؤْفَكُوْنَ(آیت ۳)

“O people! Remember Allaah’s favour to you. Is there another Creator besides Allaah who sustains you from the sky and the earth? There is no Ilaah but Him. So to where are you retrogressing *(turning away from Tauheed)*? (Surah Faatir: 3)

You believe that Allaah has created you and that your sustenance is the hands and command of Allaah, so how have you transferred the mantle of worship to another? He who is the true Creator and nourishes should only be worthy of worship.

3- **In certain instances Shirk was refuted by elucidating that the belief of all the Ambiyaa with regards to Tauheed was the same.** For example, in Surah Ambiyaa Allaah Ta'ala says,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِن رَّسُوْلٍ إِلاَّ
نُوْحِيْ إِلَيْهِ : أَنَّهُ لَآ إِلٰهَ إِلاَّ أَنَا ،
فَاعْبُدُوْنِ(آیت ۲۵)

“We sent revelation to every Rasul before you *(O Muhammed ρ, telling them)* that, “Without doubt there is no Ilaah but Me, so worship Me only.” (Surah Ambiyaa: 25)

The belief and doctrine of all the Ambiyaa was that of Tauheed. No Nabi ever said one word contrary to this belief instead they always said that none but Allaah is worthy of worship. So in the same manner that Shirk is refuted through reason and Tauheed is established, the collective

efforts of the Ambiyaa are concrete traditional proofs for the substantiation of Tauheed.

4- **In certain instances Shirk was refuted by illuminating the evil and wickedness of idol worship** and by establishing the inferiority of stones and Idols from the status of man, that how can an idol, which does not possess even the abilities of a mere human, be a god? For example, In Surah Hajj Allaah Ta'ala says,

يَآ أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا
لَهُ، إِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
لَنْ يَّخْلُقُوْا ذُبَابًا، وَّلَوِاجْتَمَعُوْا لَهُ،
وَإِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـئًا
لَايَسْتَنْقِذُوْهُ مِنْهُ، ضَعُفَ الطَّالِبُ
وَالْمَطْلُوْبُ(آیت ۷۳)

"O people! An example *(indicating the helplessness of all false gods)* has been given, so listen attentively to it. Indeed those *(gods)* that you worship besides Allaah can never even create *(something as little and insignificant as)* a fly *(Which Allaah has created in great abundance)* even if all of them join forces in this effort. *(In fact)*, If a *(weak and insignificant)* fly has to steal anything from them *(from these gods)*, they *(are so helpless that they)* cannot *(even)* retrieve it. The seeker *(Mushrikeen)* and the sought *(their gods)* are both weak *(feeble and helpless)*." (Surah Hajj: 73)

The fourth way of refuting Shirk was only used for those people who regarded the idols as their true gods as those who only regarded their idols as a direction of worship were not silenced with these verses.

فردُّ الإشراكِ

أولاً: بمُطالبتهم بالدليلِ على ما يَزْعَمُوْنَ، ونَقْضِ تَمَسُّكِهم بتقليدِ آبائهم.

وثانيا: بإثباتِ عدمِ التَّساوِى بَيْنَ هؤلاء العبادِ وبَيْنَ الرَّبِّ تَبارَكَ وتعالى؛ وبيانِ اختصاصِه تعالى باستحقاقِ أقصى غايةِ التعظيمِ، بخلاف هؤلاء العباد.

وثالثًا: ببيانِ إجماعِ الأنبياء على هذه المسئلةِ كما قال تعالى: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِن رَّسُوْلٍ إلاَّ نُوْحِيْ إِلَيْهِ : أَنَّهُ لَآ إِلٰهَ إِلاَّ أَنَا ،فَاعْبُدُوْنِ﴾

ورابعًا: ببيانِ شناعَةِ عِبادةِ الأصْنامِ، وأنَّ الأحجارَ ساقطةٌ عن مرتبةِ الكمالِ الإنساني، فكيف يَنالون مرتبةَ الألوهية؟ــــ وهذاالردُّ مَسُوْقٌ لقومٍ يعتقدون الأصنامَ مَعبودةً لذواتِها.

Refutation of Shirk

1- By demanding proof for their claims and refuting their conformity of their forefathers.

2- By highlighting the differences between their false gods and Allaah Ta’ala, thus making it clear that Allaah alone is worthy of worship and not these false gods.

3- By explaining that the belief and consensus of all the Ambiyaa was of Tauheed. As Allaah Ta’ala has said, “We sent revelation to every Rasul before you that, “Without doubt there is no Ilaah but Me, so worship Me only.”

4- **By illuminating the evils of idol worship and establishing the fact that idols are inferior to man.** This manner was used for those who regarded the idols as their true gods.

Diction

أَقْصٰى - Elative noun meaning very far.

قَصَا يَقْصُوْ قَصْوًا وقُصُوًّا وقَصًا، وَقَصَا وَقَصِيَ يَقْصِيْ قَصًا المكانُ Means to be far.

مَسُوْق -Passive participle meaning explained or put forward.
سَاقَ الحديثَ يَسُوْقُ سَوْقًا - To explain.

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Refutation of Tashbeeh

Allaah Ta'ala has refuted Tashbeeh in three ways in the Noble Quraan,

1- **In certain instances their conformity to the beliefs of their forefathers was refuted and valid proof was sought.** For example, in Surah Saaffaat Allaah Ta'ala says,

اَلاَاِنَّهُمْ مِنْ اِفْكِهِمْ لَيَقُوْلُوْنَ: وَلَدَ اللّٰهُ وَاِنَّهُمْ لَكٰذِبُوْنَ، اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ مَالَكُمْ كَيْفَ تَحْكُمُوْنَ، اَفَلاَ تَذَكَّرُوْنَ، اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ، فَأْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ

(آیت ۱۵۱-۱۵۷)

"Behold! Because of their concocted beliefs, they will say, "Allaah has children." Undoubtedly, they are liars! Has Allaah chosen daughters instead of sons? What is the matter with you people? How do you decide? *(Whereas these Mushrikeen loved sons more then daughters, it is deemed offensive that they should attribute to Allaah what they dislike for themselves.)*Do you not take heed? *(think)* Or have you some clear proof *(authority for your beliefs, because of which you cling to them so adamantly)*? So bring your book *(containing the proof)* if you are truthful." (Surah Saaffaat: 151-157)

In these verses their deviant beliefs were refuted, then a clear proof was sought, i.e. from where have these baseless beliefs originated? It cannot be from logic, reason or any other valid principle. Perhaps then it is from some written tradition, if that is the case, and then in the name of Allaah, produce it.

2- In certain instances when Tashbeeh was refuted, **it was made clear that the children are of the same nature and resemblance of the father which is not possible with Allaah Ta'ala.** For example, in Surah Ikhlaas Allaah says,

اَللّٰهُ الصَّمَدُ، لَمْ يَلِدْ
وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهٗ
كُفُوًا اَحَدٌ

"Allaah is Independent *(whileHhe needs no one and nothing, everyone and everything needs Him)*. He has no children and is not anyone's child. There is none equal to Him *(neither in His Being nor in His qualities)*."

3- In certain instances Tashbeeh was refuted **by illuminating the absurdity of ascribing those things to Allaah which they themselves take to be a means of shame and disgrace.** For example, in Surah Saaffaat Allaah says,

أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُوْنَ(آیت ۱۴۹)

"Should your Rabb have daughters *(as you claim he has)*, while you *(love to)* have sons?" (Surah Saaffaat: 149)

This method of refutation was used for those who were habituated with superstitions as well as false notions and since the majority of the Mushrikeen were of this sort, this was also explained. Otherwise it is quite apparent that this verse does not completely refute the possibility of having children whereas Allaah Ta'ala is pure from such attributes.

وردُّ التَشْبِيْهِ

أولا: بمطالبتهم بالدليلِ على دَعواهم، ونَقْضِ تَمَسُّكِهم بتقليدِ آبائهم.

وثانيا: ببيانِ ضرورةِ التجانُسِ بين الوالدِ والولدِ؛ وهو مفقودٌ بالبَداهَةِ.

وثالثًا: ببيانِ شَناعةِ نسبةِ ما هو مكروهٌ ومذمومٌ لديهم إلى الله تعالى ، كما قال تعالى: ﴿أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُوْنَ؟﴾ـــــوهذا الردُّ مَسُوْقٌ لقومٍ اعتادوا المقدماتِ المشهورةَ، والمتوهَّماتِ الشِّعْرِيَّةَ؛ وكان أكثرُهم من هذا القبيل.

Refutation of Tashbeeh

1- By demanding proof for their deviant beliefs and refuting the conformity of their forefathers.

2- By clarifying that children are of the same nature as their father whereas such qualities are not found in Allaah Ta'ala. (i.e. even without proof everyone knows that the creation is not of the same nature as Allaah Ta'ala.)

3- By elucidating the absurdity of ascribing to Allaah Ta'ala that what they dislike for themselves. This method of refutation was used for those habituated to superstitions and false notions. The majority of the Mushrikeen fall under this category.

Diction

مُقَدَّمَات مَشْهُوْرَة - Those aspects which are commonly accepted whether true, like the belief of the Muslims that none but Allaah has the power of divine choice, or false, like the belief of the Mushrikeen that their idols have the power of divine choice.

مُتَوَهَّمَات - Those notions based merely upon assumption. For example, to say that everything in existence is capable of motion and what is capable of motion has physical form therefore everything has physical form.

شِعْرِيَّة - Those notions which are just figments of the imagination. For example, to say Zaid is the moon, the moon is light and therefore Zaid is light.

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Refutation of Tahreef

Allaah Ta'ala has refuted Tahreef in two ways in the Noble Quraan,

1- In certain instances Tahreef was refuted by making it clear that Shirk, Tashbeeh as well as any other **deviant beliefs were not reported by the Ambiyaa.** For example, Allaah Ta'ala says in Surah Ahqaaf,

"Bring me a *(divine)* book *(that has come)* before this *(Quraan)* or a shred of reported evidence *(from previous scriptures to prove that the Shirk you commit is true)* if you are truthful." (Surah Ahqaaf: 4)

If your claim of Shirk is true then bring a divine scripture or substantiated proof for your beliefs, which has been continually accepted through the generations among the intellectuals.

2- In certain instances it was made evident that all these **deviant beliefs were the creation of those who were themselves guilty of digression and ignorance.** For example, in Surah Maa'idah Allaah Ta'ala says,

مَاجَعَلَ اللّٰهُ مِنْ بَحِيْرَةٍ وَلَاسَائِبَةٍ وَلَاوَصِيْلَةٍ وَلَاحَامٍ وَّلٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ، وَاَكْثَرُهُمْ لَايَعْقِلُوْنَ (آیت ۱۰۳)

"Allaah Ta'ala did not introduce *(as apart of religion)* the "Baheerah", nor the "Saa'ibah", nor the "Waseelah", nor the "Haam" *(these were various types of animals, mostly camels, to whom the early Arabs gave these titles because of certain reasons. People were prohibited from deriving benefit from them except under certain special circumstances)* but the Kuffaar had invented a lie about Allaah *(by saying that Allaah has commanded that these animals be revered)*. *(The fact of the matter is that)* Most of them *(the Kuffaar)* have no understanding *(and blindly follow the customs and beliefs of their forefathers, which were based on their whims and desires*). (Surah Maa'idah: 103)

وردُّ التحريفِ

أو لا : بِبَيَانِ أنه لم يُؤْثَرْ عن أئِمَّةِ الْمِلَّةِ الحَنِيْفِيَّةِ.

و ثانيًا : ببيانِ أن ذلك كلّه اختراعاتٌ و ابتداعاتٌ مِّمَّنْ ليسوا بمَعْصومِيْنَ.

Refutation of Tahreef

1- By making it clear that these deviant beliefs were not reported by the Ambiyaa.

2- By making it clear that all of these deviant beliefs were the creation of those who were themselves guilty of digression and ignorance.

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Refutation of the denial of the Aakhraat-Hereafter

The Arab Mushrikeen believed life after death to be impossible and illogical, which is why they denied the existence of the Aakhiraat-Hereafter. Allaah Ta’ala has refuted this belief in two ways in the Noble Quraan,

1- In certain instances Allaah Ta’ala **pointed out various examples of resurrection** through which it is proven to be possible in all instances and making it clear that Allaah Ta’ala has the absolute power to do so. At times Allaah Ta’ala has illustrated this using the example of ‘resurrection’ through rain and thereafter says,

﴿كَذٰلِكَ نُخْرِجُ الْمَوْتٰى﴾ (اعراف آیت ۵۷)

“In this manner We shall bring forth the dead *(from their graves)*.” (Surah A’raaf: 57)

At times Allaah Ta’ala illustrated this using the example of how man was first created,

﴿كَمَا بَدَأْنَا اَوَّلَ خَلْقٍ نُعِيْدُهٗ﴾

“As We originated the first creation, We shall repeat it *(making all appear as they has appeared when they were first created)*.” (Surah Ambiyaa: 104)

Whereas at certain times when illustrating His immense power, Allaah Ta’ala says,

اَوَلَيْسَ الَّذِىْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ بِقٰدِرٍ عَلٰى اَنْ يَخْلُقَ
مِثْلَهُمْ، بَلٰى وَهُوَ الْخَلّٰقُ الْعَلِيْمُ
(یٰسٓ آیت ۸۱)

“Doe the One Who created the heavens and the earth not have the power to create others like them? Why not? *(He can create millions*

because) He is the Prolific Creator, the All Knowing.” (Surah Yaseen: 81)

2- In certain instances it was made clear that **all the Divine scriptures testify to the reality of life after death,** thus its existence is an accepted and established fact among those who have Imaan on these scriptures. For example in Surah Ambiyaa Allaah Ta’ala says,

وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْ بَعْدِ الذِّكْرِ
اَنَّ الاَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُوْنَ
(آیت ۱۰۵)

“Without doubt, We have already written in the Zaboor after the reminder *(the Torah)* that My pious bondsmen shall inherit the land *(of Jannat)*. (Surah Ambiyaa: 105)

That is to say the subject of life after death and that only Mu’mineen will enter Jannat has not only been mentioned in the Quraan but in all previous scriptures, therefore the belief of life after death is a common belief of all divine books.

وردُّ استبعادِ الحَشْرِ والنَشْرِ

أولاً: بالقياسِ على إحياءِ الأرضِ بعد موتِها، وما أشْبَهَ ذلك وتنقيحِ المَناطِ الذى هو شمولُ القدرةِ، وإمكانُ الإعادةِ.

وثانيا: ببيانِ موافقةِ أهلِ الكُتُبِ السماوِيَّةِ كلِّهم فى الإخْبارِبِهِ.

Refutation of the denial of the Aakhiraat-Hereafter

1- By comparing resurrection to how life returns to barren soil as well as other similar examples, the point of resurrection is made clear, that Allaah possesses the power to do so and that it is possible.

2- By making it clear that the belief of all people of the book are in agreement regarding the existence of the Aakhiraat-Hereafter.

Diction

تَنْقِیْح -To separate the pure from the impure.

مَنَاط - The place where something is hung. In technical terms it refers to that quality upon which a ruling is based. Meaning the cause of a ruling and the process whereby that quality is sought, upon which the ruling rests, is defined as تنقیح مناط .

شمول القدرت - refers to the immense power of Allaah, i.e. Allaah has power over everything and to do anything,

اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"Indeed Allaah has power over everything."

And since restoring something that no longer exists is possible and not contrary to reason then why should Allaah Ta'ala not be able to resurrect the dead.

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Refutation of those who deny Nabuwwat

The Arab Mushrikeen believed in the Nabuwwat of the previous Ambiyaa but denied the Nabuwwat of Rasulullaah ρ. They believed there to be a contrast between being a Nabi and being a human. The Noble Quraan refuted their belief in three ways,

1- In certain instances **it was explained that all the previous Ambiyaa were all humans and not angels,** therefore it is sheer ignorance to believe that being a human contradicts Nabuwwat. Allaah Ta'ala says,

وَمَآ أَرْسَلْنَا مِنْ قَبْلِكَ إِلاَّ رِجَالاً
نُّوْحِيْ إِلَيْهِمْ مِنْ أَهْلِ الْقُرىٰ(يوسف
آيت١٠٩)

“All the Ambiyaa that We sent before you *(O Rasulullaah ρ) were men (neither angels nor women)* from various cities *(because the habits of people from cities are more refined than those from rural areas and they have more exposure to the people)*. (Surah Yusuf: 109)

Previously as well We did not send Angels as Ambiyaa but were men from those very cities.

Allaah Ta’ala says in Surah Ra’ad,

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا : لَسْتَ مُرْسَلاً،
قُلْ: كَفىٰ بِاللّٰهِ شَهِيْدًا بَيْنِىْ
وَبَيْنَكُمْ، وَمَنْ عِنْدَهٗ عِلْمُ
الْكِتَابِ(آيت ٤٣)

“The Kuffaar say *(to Rasulullaah ρ)*, “You are not a Rasul.” Say, “Allaah is sufficient as witness between us *(He testifies that I am indeed a Rasul)*, and so are those who possess the knowledge of the Book *(therefore what you say is of no consequence)*.” (Surah Ra’ad: 43)

2- In certain instances the reality of Nabuwwat was made clear that **being a Nabi only means that Allaah Ta’ala has selected a certain individual to receive revelation.** Allaah Ta’ala says,

قُلْ:إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ يُوْحىٰ إِلَيَّ

“*(O Muhammed ρ)* Say *(to the people)*, “I am but a human being *(a mortal)* like yourselves *(neither an angel nor divine light)*. Revelation comes to me.” (Surah Kahaf: 110)

Then the reality of Wahy (Revelation) was explained, from which one learns that that Wahy is not something farfetched or improbable. Allaah Ta'ala says,

وَمَا كَانَ لِبَشَرٍ اَنْ يُكَلِّمَهُ اللّٰهُ اِلَّا
وَحْيًا، اَوْمِنْ وَّرَآئِ حِجَابٍ، اَوْيُرْسِلَ
رَسُوْلاً فَيُوْحِيَ بِاِذْنِهٖ
مَايَشَآءُ ، اِنَّهٗ عَلِيٌّ حَكِيْمٌ(سورۃ
شوریٰ آیت۵۱)

"It is not (*suitable)* for a human that Allaah speaks to him *(face to face)* unless *(Allaah communicates with him)* by means of inspiration *(by creating a thought in his mind)*, or from behind a veil *(telling him something without being seen)*, or that he sends a messenger *(angel)* who conveys the revelation by Allaah's command, as He pleases. Verily Allaah is Exalted *(cannot be seen in this world)*, the Wise." (Surah Shura: 51)

In this verse three fundamental forms of revelation were mentioned, none of which are impossible or improbable.

3- In certain instances those **doubts or criticisms that the Mushrikeen had for the Nabuwwat of Rasulullaah ρ were replied to.** For example they would say, "If he is truly a Rasul then why does he not perform those miracles that we request of him? If Allaah was going to send a Nabi then why was Nabuwwat not sent to a person whom we would have delegated? Allaah has no shortage of angels, so why were one of them not sent as a Nabi?" They would also demand that Wahy be sent to everyone among them. **A common answer given to all of these criticisms was that it was all due to wisdom beyond human comprehension.** For example, when explaining the wisdom for not performing the miracles which they requested, Allaah says,

وَمَامَنَعَنَا اَنْ نُرْسِلَ بِالآيَاتِ اِلاَّ اَنْ
كَذَّبَ بِهَا الاَوَّلُوْنَ (سورۃ بنی اسرائیل آیت ۵۹)

“The only factor that prevented Us from sending Aayaat *(miracles that people requested)* was that former people had rejected them.” (Surah Bani Israa’eel: 59)

To fulfil their requests was no task for Allaah Ta’ala but when the previous nations were shown what they requested they still disbelieved, in fact their disbelief increased. The ultimate result of this was, as is according to the decree of Allaah, that they were completely destroyed. Now if your request is granted and you still disbelieve, which is known to Allaah and is apparent from your actions, then your result should be in accordance with the decree of Allaah Ta’ala and you too be completely destroyed, which is against the wisdom and significance of this Ummat. **Allaah Ta’ala does not wish to completely annihilate the final Ummat as those of the past.** The previous Ummat were shown what they requested which is why Allaah Ta’ala permitted their annihilation, becoming a lesson for the latter generations of what becomes of those who are shown the miracles that they request (and still disbelieve).

In fact this verse subtly refers to those stories of the past, that after having your request fulfilled you still believe, and you most certainly will, then your ultimate result will be like that of the people of the past. However the wisdom of Allaah is that you should not perish like the previous nations, which is why your requests have been suspended.

Similarly when explaining the wisdom behind why their selected individuals do not receive Nabuwwat and why Wahy does not descend upon everyone, Allaah Ta’ala says,

اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ (انعام
آیت ۱۲۴)

“Allaah knows best where He wishes to place His message *(Allaah knows who qualifies to be His Rasul and where to send him)*.” (Surah An’aam: 124)

Allaah alone knows who is qualifies for the mantle of Nabuwwat and is worthy of this responsibility. This is not something one can attain through excessive spiritual exercises or through worldly wealth and influence. In addition every lay man is not elevated to this lofty position.

When explaining the wisdom why the angels were not sent as Ambiyaa, Allaah Ta'ala says,

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا
وَّلَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ
(انعام آیت ۹)

"If We were to make him *(the prophet)* an angel *(as the Kuffaar request when they say that the prophets are nothing more than human beings like themselves and should rather have been angels)*, We would surely make him *(the angel in the form of)* a man *(because humans cannot see an angel in his true form)* and then cast the same doubt on them in which they find themselves *(they would again say that the prophet is merely a human being like themselves)*.

(Surah An'aam: 9)

If an angel were to come in its true form then man would be unable to bear it for even a minute as the angels awe and majesty would overcome man. On the other hand if the angel were to take the form of a man then the very objection the Mushrikeen raised for the Ambiyaa would once again be raised for the angel in human form.

والردُّ على مُنْكِرِى الرِّسالةِ

أولاً: بِبَيانِ وجودِها فى الأُمَمِ المتقدِّمةِ، كما قال تعالى﴿وَمَآ أَرْسَلْنَا مِنْ قَبْلِكَ إِلاَّ رِجَالاً نُّوْحِىْ إِلَيْهِمْ مِنْ أَهْلِ الْقُرىٰ﴾وقال تعالى:﴿وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلاً، قُلْ: كَفىٰ بِاللّٰهِ شَهِيْدًا بَيْنِىْ وَبَيْنَكُمْ، وَمَنْ عِنْدَهٗ عِلْمُ الْكِتَابِ﴾

وثانيًا: بدَفْعِ الاستبعادِ بِبَيانِ أنّ الرسالةَ هنا عبارةٌ عن الوَحْيِ، قال تعالى: ﴿قُلْ:اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحىٰ إِلَيَّ﴾ثم يُفَسَّرُ الوحيُ بما لا يكونُ من المُسْتحيلاتِ كما قال تعالى:﴿وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ إِلاَّ وَحْيًا، أَوْمِنْ وَّرَآئِ حِجَابٍ، اَوْيُرْسِلَ رَسُوْلاً فَيُوْحِىَ بِإِذْنِهٖ مَايَشَآءُ، إِنَّهٗ عَلِيٌّ حَكِيْمٌ﴾

وثالثًا:ببيانِ أنّ عدمَ ظهورِ المعجزاتِ التى يقترحونها وعدمَ موافقةِ اللّٰه تعالى إياهم فى تعيين شخصٍ يتوخون رسالتَه وعدمَ إرسالِه تعالى الملائكةَ رُسُلاً، وعدمَ إيحائِه تعالى إلى كُلِّ شخصٍ، كُلُّ ذلك لمصلحةٍ كليةٍ، يَقْصُرُ عِلْمُهم عن أدراكِها.

Refutation of those who deny Nabuwwat

1- By explaining that Nabuwwat existed in the previous Ummat as well as Allaah Ta’ala has said in the verse, “All the Ambiyaa that We sent before you were men from various cities.” and Allaah Ta’ala has said, “The Kuffaar say, “You are not a Rasul.” Say, “Allaah is sufficient as witness between us, and so are those who possess the knowledge of the Book.”

2- By removing its improbability in explaining the meaning of Nabuwwat to be Wahy (revelation). Allaah Ta’ala says, “Say, “I am but a human being like yourselves. Revelation comes to me.” Then Wahy was explained that it is not something impossible. Allaah Ta’ala says, “It is not for a human that Allaah speaks to him unless by means of inspiration, or from behind a veil, or that He sends a messenger who conveys the revelation by Allaah’s command, as He pleases. Verily Allaah is Exalted, the Wise.”

3- By explaining the reason why Allaah Ta’ala does not fulfil their request for a miracle as well as why Allaah does not send revelation to whom they wish nor send an angel as a Nabi or send revelation to every

single person. This is all because of deep wisdom which they are incapable of understanding.

Diction

اِقْتَرَحَ عليه كذا او بكذا - To accusatively ask ridiculous questions.

تَوَخَّى الأَمْرَ - To seek or desire.

وَحْيٌ, اِيْحَاءٌ - Literally means to gesture. Allaah says in the Noble Quraan

﴿فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّعَشِيًّا﴾

"So *(the day finally came when)* he *(Zakariyya υ)* came to his people from the sanctuary *(the place where he engaged in Ibaadah)* and *(unable to speak to them, he)* gestured to them, "Engage in glorifying your Rabb morning and evening *(as you normally do. However, additional thanks will have to be expressed to Allaah because of the successor to be born)*." (Surah Maryam: 11)

The definition of Wahy is,

كَلَامُ اللّٰهِ الْمُنَزَّلُ عَلٰى نَبِيٍّ مِنَ الْاَنْبِيَاءِ

"The word of Allaah which is revealed to a Nabi."

The difference between Wahy and Iehaa

Hadhrat Moulana Anwar Shah Kashmiri (A.R) says, "Wahy and Iehaa are two separate words, both having a slight difference in meaning. 'Iehaa' is general and it refers to the revelation sent to the Ambiyaa as well as the inspiration placed in the heart of a non-Nabi. **Therefore 'Iehaa' is used for a Nabi and non-Nabi as opposed to the word 'Wahy', which only refers to the revelation sent to the Ambiyaa.** It is for this reason that the Noble Quraan uses the word 'Iehaa' for the Ambiyaa as well as the non-Ambiyaa whereas the word 'Wahy' is used only for the Ambiyaa. ('Faydhul Baarie' volume 1 page 19)

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The wisdom of constantly repeating a concept

The majority of the people to whom Rasulullaah ρ was sent were Mushrikeen, who denied Tauheed, Nabuwwat, life after death, etc. It is for this reason that Allaah Ta'ala repeated these concepts with great emphasis in many different Surahs. Allaah Ta'ala did not digress from repeating it as it is only **wise to continually repeat a concept when addressing the ignorant and emphasis entirely necessary when addressing the dim witted.**

ولمّا كان أكثرُ الناسِ الذين بعثَ اللّٰهُ إليهم الرسولَ صلى اللّٰه عليه وسلم مشركين، ذكرهذه المعانى فى القرآن الكريم فى سُوَرٍ كثيرةٍ بأساليبَ مُتَعَدِّدَةٍ وتأكيداتٍ بليغةٍ؛ ولم يتحاشَ عن تكرارها وتَردادها؛ نعم هكذا ينبغى أن تكونَ مخاطبةُ الحكيمِ المطلقِ مع هؤلاء الجَهَلَةِ؛ والكلامُ فى مقابلة هؤلاء السفهاء جَدِيْرٌ بهذا التأكيدِ البليغ، ﴿ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴾

When the majority of those to whom Rasulullaah ρ was sent were Mushrikeen then Allaah Ta'ala repeated these concepts continually in various Surahs with great emphasis and did not digress from repeating these concepts. Yes! This is how it should be, it is only appropriate for the Most Wise to address these ignorant and dim witted Mushrikeen in an eloquent emphasizing manner. This is the manner of the All knowing.

Diction

اَسَالِيْب - This is the plural of اُسْلُوْب which means approach or method of explanation.

تَحَاشٰى عن الشيئ - To refrain, digress.

تَرْدَاد - Repeat.

جَدِيْرٌ - Appropriate.
جَدُرَ(ك)جَدَارَةً بكذا - To be appropriate.

قَدَّرَ الأَمْرَتَقْدِيْرًا - To decide.
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Introduction to the Yahood (Jews)

The Yahood believed in the Torah and claimed to be upon the Shariaat of Hadhrat Moosa υ yet they still altered and intentionally misinterpreted the Torah. They would conceal certain verses of the Torah, add in their own distorted ideas, refrain from enforcing the laws of the Torah and practicing upon it, fanatically defend their Deen, deny the Nabuwwat of Rasulullaah ρ and were disrespectful towards him. It is reported in 'Abu Dawood' that when the Yahood would come in the presence of Rasulullaah ρ instead of saying,

اَلسَّلاَمُ عَلَيْكَ -As-Salaamu Alaika

they would say,

اَلسَّامُ عَلَيْكَ - As-Saamu Alaika

'Saam' means death. Thus 'As-Saamu Alaika' means "Death upon you!".

Similarly the Yahood showed disrespect to Allaah Ta'ala as well, sometimes saying,

﴿إِنَّ اللّٰهَ فَقِيْرٌ وَنَحْنُ اَغْنِيَاءُ﴾

"Surely Allaah is poor and we are rich!" (Surah Aal-Imraan: 181)

They would also say,

﴿يَدُ اللّٰهِ مَغْلُوْلَةٌ﴾

“Allaah’s hand is tied up!” (Surah Maa’idah: 64)

Meaning, Allaah forbid, that Allaah has become stingy whereas they themselves were guilty of greed, miserliness and stinginess. Shah Sahib has described their various deviations in great detail, which is why I have refrained from any further discussion at this point.

ذِكرُ اليهودِ

وقد كان اليهودُ، آمنوا بالتوراةِ ، وكان من ضلالِهم:

١ ـ تحريفُ أحكامِ التوراة، سواءٌ كان تحريفاً لفظيا أو تحريفًا معنويا.

٢ ـ وكتمانُ آياتِ التوراةِ؛

٣ ـ وإلحاقُ ماليس منها بها، افتراءً منهم.

٤ ـ والتقصيرُ في تنفيذِ أحكامِها.

٥ ـ والعصبيةُ الشديدةُ لِدِيَانَتِهِم.

٦ـ واستنكارُ رسالةِ نبينا صلى الله عليه وسلم، وسوءُ الادبِ والطعنُ عليه صلى الله عليه وسلم، بل بالنسبة إلى الربِّ تبارك وتعالى أيْضًا.

٧ـ وابتلاؤُهم بالبخلِ والحرصِ ونحوِ ذلك من الرَّذائلِ.

Yahood (Jews)

The Yahood believed in the Torah. Among their deviations are,

1- Changing the laws of the Torah, whether by alteration or intentional misinterpretation.

2- Concealing the verses of the Torah.

3- Adding their invented laws to the Torah.

4- Unwillingness to enforce the laws of the Torah.

5- Fanatical defence of their Deen.

6- Denying the Nabuwwat of Rasulullaah ρ and showing disrespect towards him. In fact they were even disrespectful to Allaah Ta'ala.

7- Their evil habits of miserliness, greed, etc.

Diction

اَلْعَصَبِيَّةُ، تعصُّب - To fanatically defend (fanaticism).

دِيَانَةٌ - Religion, creed. Its plural is دِيَانَاتٌ.

رَذَائِل - This is the plural of رَذِيْلَةٌ which means evil habits.

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Tahreef (distortion)

There are two ways in which something can be distorted, alteration (Lafzi) and misinterpretation (Ma'anwi). Distortion by alteration is of three types (Tahreef Lafzi),

1- To substitute one word with another.

2- To add another word.

3- To omit a word.

Distortion by misinterpretation means averting from the correct interpretation and interpreting a verse in another manner, contrary to the purpose of Allaah Ta'ala, i.e. falsification and wilful misunderstanding is known as Tahreef Ma'anwi.

Everyone is in agreement that Tahreef Ma'anwi (wilful misinterpretation) has occurred in the Torah. As far as Tahreef Lafzi (alteration) is concerned there are three schools of thought.

1- The majority are of the opinion that Tahreef Lafzi (alteration) has occurred in the Torah, the same as Tahreef Ma'anwi has occurred.

2- Some are of the opinion that it has occurred but on a small scale and mostly it is Tahreef Ma'anwi that has occurred.

3- Hadhrat Shah Walliyullaah (A.R) is of the opinion that only Tahreef Ma'anwi (wilful misinterpretation) has occurred in the Torah and there is absolutely no Tahreef Lafzi in the Torah. This is opinion of Hadhrat Shah Walliyullaah (A.R) is in accordance with the opinion of Hadhrat Abdullaah bin Abbaas τ.

However Allaamah Anwar Shah Kashmiri (A.R) says, "If we accept that only Tahreef Ma'anwi has occurred in the Torah then we will be forced to believe that Tahreef has occurred in the Quraan as well, as in certain instances the Quraan has been misinterpreted as well. Therefore it is my opinion that undoubtedly Tahreef Lafzi has occurred in the Torah whether intentionally or unintentionally. ('Faydhul Baarie' volume 3 page 295)

In addition after refuting the opinion which Shah Sahib has reported to be from Hadhrat Abdullaah bin Abbaas τ, Allaamah Anwar Shah Kashmiri (A.R) says, "How can Hadhrat Abdullaah bin Abbaas τ deny Tahreef Lafzi in the Torah when the reality is the opposite and the Noble Quraan states clearly that the Yahood would write with their own hands,

""It is from Allaah" when it is not from Allaah."

This is Tahreef Lafzi. Therefore the meaning of Hadhrat Abdullaah bin Abbaas's opinion will be that the Yahood did not intentionally alter the torah but the interpretation of the Torah made by their predecessors was later included in the actual Torah and like this its explanation was combined with the actual text of the Torah. ('Faydhul Baarie' volume 4 page 537)

بيانُ التحريفِ

وقد تَحَقَّقَ لدى الفقير أن تحريفَهم اللفظيَّ قد كان في ترجمة التوراة وأمثالِها، لافي أصلِ التوراةِ؛ وهو قولُ ابن عباسٍ رضي الله عنهما

والتحريفُ المعنوى: هو تأويلٌ فاسدٌ بِحَمْلِ الآية على غيرِ معناها، بِتَعَسُّفٍ وانحرافٍ عن سَواء السبيلِ.

Tahreef

According to this unworthy one (Shah Walliyullaah) Tahreef Lafzi (alteration) occurred in the commentaries of the Torah, etc and not in the Torah itself. This is the opinion of Hadhrat Abdullaah bin Abbaas τ.

Tahreef Ma'anwi- To intentionally misinterpret a verse contrary to the intended meaning of Allaah Ta'ala.

Diction

تَعَسُّف - To stray from the straight path.

اِنْحَرفَ عَنْهُ- To give preference to one side.

Note: - The reference to Hadhrat Ibn Abbaas τ, which Shah Sahib made, is mentioned under the commentary of the verse,

﴿وَقَدْ كَانَ فَرِيْقٌ مِنْهُمْ يَسْمَعُوْنَ كَلَامَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهُ مِنْ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ﴾

"There is a party from them *(their Rabbis as well as those who went to Mount Toor with Hadhrat Moosa υ and heard Allaah speak)* who listen to Allaah's speech *(the Torah)* and then purposely alter it after understanding it?" (Surah Baqarah: 75)

Allaamah Aaloosi says,

يسمعون التوراة ويُؤَوِّلُوْها تاويلاً فاسدًا
حَسَبَ اَغْراضهم، وإلى ذلك ذهب ابن
عباس رضي الله عنه، والجمهور على ان تحريفها
بتبديل كلامٍ من تلقائهم

“They listen to the Torah and interpret it according to their desires, as is the opinion of Ibn Abbaas τ. The majority are of the opinion that they altered the words of the Torah.” (‘Ruhul Ma’aani’ volume 1 page 298)

However this verse is not linked to the alteration of the Torah but to the incident which took place on Mount Toor.

فَرِيْقٌ - refers to those people who went with Hadhrat Moosa υ on Mount Toor to hear Allaah speak. When they returned from the mountain they added in their report to the Bani Israa’eel that they heard Allaah say, “If you can manage then practice upon these laws if not then it is your choice.” Therefore this verse falls under an example of wrongfully interpreting a verse according to their desires.

The Tahreef which has occurred in the Torah has been referred to in verses 113 and 41 of Surah Maa’idah but here the Mufassireen did not mention the opinion of Hadhrat Ibn Abbaas τ because one can not say for certain that the opinion of Hadhrat Ibn Abbaas is the same as that which was expressed by Shah Sahib (A.R).

On the contrary Imaam Bukhaari (A.R) has reported this saying of Hadhrat Ibn Abbaas τ in ‘Kitaabush Shahaadah’,

وقد حَدَّثكم اللّٰهُ أن أهل الكتاب بَدَّلُوْا مَا كَتَبَ اللّٰهُ، وغَيَّرُوْا بأيديهم الكتاب
فقالوا: من عند الله ليشتروا به ثمنا قليلا؟!

“Allaah Ta’ala has informed you that the people of the Book altered that which Allaah had revealed, with their very hands and then said “It is from Allaah” so that they may gain a profit.”

It is apparent from this statement that Hadhrat Ibn Abbaas τ held the same opinion as that of the majority.

However Imaam Bukhaari has stated under the verse,

﴿بَلْ هُوَ قُرْآنٌ مَجِيْدٌ فِيْ لَوْحٍ مَحْفُوْظٍ﴾

“But it is the Glorious Quraan in the “Lowhul Mahfoodh” (Surah Burooj: 21)

The following statement of Hadhrat Ibn Abbaas τ, “They altered which means to remove. None have removed any word from the Books of Allaah however they misinterpreted it.” It is possible that Shah Sahib took this as the opinion of Hadhrat Ibn Abbaas τ but it is possible that this is not the saying of Ibn Abbaas τ but rather an explanatory note of Imaam Bukhaari (A.R), as explained in the sub-notes of ‘Bukhaari’.

قال المحشی: قوله وَلَيْسَ احدٌ الخ من كلام البخاری ذَيَّلَ بِہ تفسير ابن عباسؓ، ويحتمل ان يكون بقية كلام ابن عباسؓ فی تفسير الآية (بخاری شريف ص ۱۱۲۷)

“The sentence, “None have removed…” is the words of Imaam Bukhaari (A.R) which supplements the commentary of Ibn Abbaas τ. There is also a possibility that it is the words of Ibn Abbaas τ for the commentary of that verse.”

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The first example of Tahreef Ma’anwi

In every Ummat Allaah Ta’ala has explained the difference between a disbeliever and sinner that a disbeliever will remain in Jahannam for eternity whereas a sinner, i.e. a sinful Mu’min, will not remain in Jahannam for eternity but through the intercession of the Ambiyaa will be removed from Jahannam. When discussing the issue of a sinful Mu’min, that he will not remain in Jahanam forever but will be saved through the intercession of the Ambiyaa, the specific name of each religion was taken. This has been mentioned in the Torah for the Yahood, in the Injeel for the Nasara (Christians) and in the Noble Quraan for the Muslims. It becomes apparent from this that entry in Jannat and salvation from Jahannam is not specific to a certain

particular group but is dependent on one's Imaan and the obedience to the Ambiyaa of that particular age.

However the claim of the Yahood was that whoever is Yahood or Hebrew will not remain in Jahannam forever. They will only remain in Jahannam for a few days then through the intercession of the Ambiyaa will be saved from Jahannam and **entered into Jannat whether one possesses Imaan or not.** Whereas this is belief is completely wrong and the ultimate result of their ignorance. Since the Quraan amends, rectifies and explains those aspects which are questionable in other religions, Allaah Ta'ala says in the Noble Quraan, in refutation of the Yahood,

بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ
خَطِيْئَتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ
النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ
(سورۃ البقرۃ آیت ۸۱)

"Without any doubt *(you shall enter Jahannam and remain there forever)*! Those who commit evil *(Shirk)* and whose evil acts have enveloped them *(causing them to die as Mushrikeen)*, these are the ones who will be the occupants *(inhabitants)* of the fire *(of Jahannam)* where they will live forever." (Surah Al-Baqarah: 81)

أمْثِلَةُ التحريفِ المعنوى:

١- فَمِنْ جُمْلَةِ ذلك: أن اللّهَ تعالى قد بَيَّنَ الفرقَ بين المتديِّنِ الفاسقِ والكافرِ الجاحدِ في كل ملَّة، وتوعَّدَ الكافرَ بالخلودِ في النارِ والعذابِ الأليمِ، وجوَّزَ خروجَ الفاسقِ من النارِ بشفاعةِ الأنبياءِ، وصَرَّحَ بذلك في كُلِّ دِيانةٍ باسمِ المُتَدَيِّنِ بتلك الدِيانةِ، فأثْبَتَ ذلك في التوراة لليهود والعِبريين وفي الإنجيل للنصرانيين، وفي القرآن العظيم للمسلمين؛ ومناطُ الحكم: هو الإيمانُ باللّه واليومِ الآخرِ، والإيمانُ بالنبي الذي بُعِثَ إليهم، والانقيادُ له، والعملُ بشرائع ملتِه، والاجتنابُ عن نواهيها؛ لاتخصيصُ الحكم بفرقةٍ من الفِرَقِ لذاتها.

ولكنَّ اليهودَ زعموا أن كل من كان يهوديا أو عِبْرِيًّا فهو من أهل الجنة، وتُخَلِّصُهُ شفاعةُ الأنبياء من العذابِ، ولا يَمْكُثُ في النار إلا أياماً معدوداتٍ، وإن لم يتحقق ذلك المناطُ، ولم يكن إيمانُه باللّه تعالى على الوَجْهِ الصحيحِ، ولم يُدْرِكْ حظًّا من الإيمانِ بالآخرة، ورسالةِ النبي المبعوثِ إليهم.

وهذا خطأ صَرْفٌ وجَهْلٌ مَحْضٌ، وقد كَشَفَ القرآنُ العظيمُ هذهِ الشبهةَ على أتمِّ وَجْهٍ، لِمَا أنه كان مُهَيْمِنًا على الكُتُبِ السابقةِ، مُبيِّنًا لمواضعِ الإشكالِ فيها، فقال تعالى: ﴿بَلَىٰ مَنْ كَسَبَ سَيِّئَةً، وَأَحَاطَتْ بِهِ خَطِيْئَتُهُ، فَأُولٰئِكَ أَصْحَابُ النَّارِهُمْ فِيْهَا خَالِدُوْنَ﴾

Examples of Tahreef Ma'anwi

1- Allaah Ta'ala has explained the difference between the sinful believers and disbelievers in every Ummat. Allaah Ta'ala has warned that a disbeliever will remain in Jahannam forever having to suffer a painful torment and that it will be permitted for the sinful believers to be removed from Jahannam through the intercession of the Ambiyaa. Allaah has explained this law in every religion in the name of those who believe in that religion. This law has been explained in the Torah for the Yahood, in the Injeel for the Nasara and in the Noble Quraan for the

Muslims. The basis of this law is belief in Allaah Ta'ala and the last day, believing in the Nabi who was sent to them, obedience to him, practicing upon his Deen and Shariaat and abstaining from that which has been made Haraam to him. This law was not specific to a certain group only.

The Yahood however claimed that only the Yahood will enter Jannat and only they will be saved from Jahannam through the intercession of the Ambiyaa. In addition they will not remain in Jahannam except for a few days whether or not the basis of this law is found or not, whether he has Imaan in Allaah or not, or whether he believes in the Nabi sent to them or not. This is utterly wrong and completely ignorant. The Noble Quraan has clarified this misconception because the Quraan is a rectifier and exponent of the previous scriptures therefore it clarifies those aspects which are questionable in the previous Shariaat. Therefore Allaah Ta'ala has said, ""Without any doubt! Those who commit evil and whose evil acts have enveloped them; these are the ones who will be the occupants of the fire where they will live forever."

Diction

اَلْمُتَدَيِّنُ - Active participle meaning one who is steadfast upon a religion, a believer. تَدَيَّنَ بالملة Means to adopt a religion.

جَاحِد - Disbeliever, one who denies.

مُهَيْمِنٌ - Active participle meaning rectifier, exponent. هَيْمَنَ عَلٰى كذا هَيْمَنَةً Means to be a custodian.

عِبْرِي، عِبْرَانِي اور اسرائیلی - All refer to the Yahood (Jews). The Yahood would refer to themselves as Israa'eeli, i.e. the children of Hadhrat Yaqoob υ. Others would link themselves to Aabir and refer to themselves as 'Iebri' or 'Iebraani'. Aabir is the great grandfather of the Yahood or could refer to the river Ooboor. Both the words 'Iebri' and 'Iebraani' are used when referring to the language of the Yahood.

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The second example of Tahreef Ma'anwi

Allaah Ta'ala has revealed commandments to people of every era in accordance with the needs of the hour. Religious laws were established keeping in mind the honourable and virtuous ethics of the people. Emphasis was placed on following these laws in every Ummat and each Ummat was exhorted to remain ever steadfast upon these laws and beliefs. However "forever" does not mean until eternity but rather until another Nabi or another Shariaat is sent success lies in the old order. The Yahood on the other hand believed "forever" to mean until eternity and claimed that their religion can never be abrogated. This is an example of Tahreef Ma'anwi in the Torah and incorrect interpretation.

In addition the Yahood argue that Hadhrat Yaqoob υ urged his son's, until his last moments, to remain steadfast upon the religion of the Yahood, which they claim to be a clear proof that their religion can never be abrogated. The reply to this is that it is an outright fabrication. Hadhrat Yaqoob's υ last advice to his son's in no way has this connotation but actually means that they should remain steadfast upon Imaan and righteous deeds until their last moments, with no association to the religion of the Yahood whatsoever. It was a general advice but the Yahood made it specific thereby creating the impression that Hadhrat Yaqoob υ urged his son's to remain steadfast upon the religion of the Yahood.

٢ ـ ومن جملة ذلك: أنه تعالى قد بَيَّن فى كل ملَّةٍ أحكامًا تُناسِبُ مصالحَ ذلك العصرِ. ورُوْعِيَتْ فى التشريع عاداتُ القومِ الصالحةُ، وأكّد الأمرَ بالأخذِبها، وإدامةِ العملِ عليها، والاعتقادِ بها، وحَصْرِ الْحَقِّيَّةِ فيها؛ والمرادُ أن الحقَ منحصرٌ فيها فى ذلك العصرِ، وأن المداومةَ عليها إضافيةٌ، لاحقيقيةٌ أى مالم يأت نبىٌّ آخرُ، ومالم يُكْشَفِ السِّتارُ عن وجه رسالته.

ولكن اليهود حملوا ذلك على استحالةِ نَسْخِ اليهوديةِ؛ وكان معنى وصيةِ التَمَسُّكِ بهاهو الوَصَايَةُ بالإيمان بالله والتمسكِ بالأعمال، ولم تكن خصوصيةُ تلك الملة معتبرةً لذاتها؛ ولكن اليهود اعتبروا الخصوصيةَ، فظنوا أن يعقوبَ عليه السلام وصّى بَنِيْهِ بالتمسكِ باليهوديةِ أبدًا.

Another example of Tahreef Ma’anwi is that Allaah Ta’ala has revealed certain laws in every religion, in accordance with the needs of that era and in creating these laws kept in mind the virtuous qualities of that nation. Allaah Ta’ala emphasized upon the following of these laws as well as remaining steadfast upon this religion and that the truth is confined in this religion. The truth being confined to that religion means in that era or age truth is confined to this religion and remaining ever steadfast is not verbatim but roughly speaking, i.e. as long as no new Nabi comes and the veils of his Nabuwwat are not removed.

The Yahood on the other hand understood this to mean that their religion can never be abrogated and that they should forever follow this religion. The actual meaning of this advice was to remain steadfast upon Imaan and righteous deeds, not that a particular religion should be adhered to forever. The Yahood however took it to mean the very same, i.e. Hadhrat Yaqoob υ urged his son’s to remain forever steadfast upon the religion of the Yahood.

Diction

شَرَعَ(ف) شَرْعًا لِلْقَوْمِ، وَشَرَّعَ تَشْرِيْعًا - To formulate laws, establish Shariaat.

اَلسِّتَارُ - Veil. Its plural is سُتُرٌ.
مَدَّ اللَّيْلُ سِتَارَهٗ Means the night has spread its veil i.e. darkness has spread.

تَمَسَّكَ بِهٖ - To adhere to, to remain steadfast upon.

اَلْوَصَايَةُ والْوِصَايَةُ: - Bequeath. Its plural is وَصَايَا.

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The third example of Tahreef Ma’anwi

In every Ummat Allaah Ta'ala referred to the Ambiyaa and those who followed them with loving and praiseworthy attributes and referred to those who disbelieved with repulsive words. **When doing so Allaah Ta'ala used those words that were common and generally used in that era or society.** Thus if Allaah Ta'ala referred to someone as son instead of beloved or dearly loved then it is no reason for astonishment as in general speaking one refers to another whom he loves as his son. For example, in the first verse of the fourth chapter in 'Kitaabul Istithnaa it comes, "You are the son of your lord, do not harm yourself because of man and do not shave your eyebrows." (Kitaab Muqaddas)

Similarly in the nineteenth verse of the twentieth chapter, the second verse of the first chapter in 'Kitaabul Ash'iyaa', the first verse of the thirtieth chapter, the eighth verse of the sixty third chapter and in the tenth verse of the first chapter of 'Kitaabul Hosh'ia' the entire Bani Israa'eel were referred to as the sons of Allaah.

However the Yahood misunderstood these words of praise and took it to mean that honour, respect, nobility and proximity was reserved only for the Bani Israa'eel. They did not understand that honour, respect, nobility and proximity are dependent upon one's obedience to Allaah and following the path of truth.

The summary of all this is that many baseless and erroneous interpretations were firmly set in their hearts, which had been continually passed down from their forefathers. When the Quraan was revealed the reality of their baseless and erroneous interpretations were exposed and completely refuted. For example, in Surah Maa'idah,

وَقَالَتِ الْيَهُوْدُ وَالنَّصَارٰى: نَحْنُ أَبْنٰٓؤُا اللّٰهِ وَأَحِبَّاؤُهٗ! قُلْ: فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ! (آیت ۱۸)

"The Jews and the Christians say, "We are *(like)* the sons *(children)* of Allaah and His loved ones!" Say *(to them)*, "*(If your claim is true)* Then why will He punish you for your sins *(as is the case with all other*

people)? *(Like everyone else,)* You are only humans from those that he has created *(and nothing more)*."
(Surah Maa'idah: 18)

Those who are being punished in this worldly life because of their open transgressions and sins will most definitely be punished for eternity in the Aakhiraat-Hereafter. Will any sane person think for a moment that such a disobedient and sinful nation can ever be the beloveds of Allaah? Allaah Ta'ala has no family relation with any person. **His love and affection can only be attained through obedience and virtuous deeds.** You people on the other hand are far from being the sons or beloveds of Allaah, in fact you cannot even be called special people, rather you people are simple humans whom He has created.

٣ ـ ومن جملة ذلك: أن الله تعالى شَرَّفَ الأنبياءَ، والتابعين لهم بإحسانٍ، في كل ملّة بوَصْفِ المُقَرَّبِ والمحبوبِ، وَوَصَفَ الذين ينكرون الملةَ بالمغضوبِ؛ وَأَطْلَقَ في هذا الباب لفظاً شائعًا في كلِ قومٍ، فلا عَجَبَ لِو اسْتَعْمَلَ كلمةَ "الأبناءِ" مقامَ المحبوبين؛ ولكنْ ظَنَّ اليهودُ أنَّ هذا التشريفَ دائرٌ مع اسمِ اليهودي والْعِبْري والإسرائيلي، ولم يعرفوا أنه دائرٌ مع صِفَةِ الإنقيادِ والخُضوعِ، والسَّيْرِ على الحَقِّ الذي أنزله اللّٰهُ على الأنبياءِ لاغير.

وقَدِ ارْتَكَزَ في خواطِرِهِم كثيرٌ من التأويلاتِ الفاسدةِ من هذا القبيلِ، وتَلَقُّوها وَتَوَارَثُوْهَا عن آبائِهِم وأجدادِهِم؛ فَدَحَضَ القرآنُ الكريمُ هذه الشبهاتِ على أتَمِّ وجهٍ.

Another example of Tahreef Ma'anwi is that Allaah Ta'ala has raised the status of the Ambiyaa and those who follow them in every Ummat by referring to them as His beloveds or dearly loved one's, whereas Allaah Ta'ala referred to the disbelievers of that Ummat with repulsive and demeaning qualities. In doing so Allaah Ta'ala used those words that were common in that Ummat. Thus there is no astonishment if Allaah Ta'ala used the word son in place of beloved (as this is generally used in common speech). The Yahood however understood this honour to be reserved forever for themselves and the Bani Israa'eel. They did not understand that this honour is earned through obedience, humility and in following only that path of truth which Allaah Ta'ala revealed to the Ambiyaa.

Many baseless and erroneous interpretations had been embedded in their minds, which had been handed down from their forefathers. The Noble Quraan completely refuted these baseless interpretations.

Diction

شَرَّفَهُ تَشْرِيفًا - To revere, to honour, to hold in esteem.

سَارَ (ض) سَيْرًا - To walk.

اِنْقَادَ اِنْقِيَادًا لفلان - To follow another, to be obedient to another.

خَضَعَ (ف) خُضُوعًا - To show humility.

تَلَقَّى الشيئ منه - To learn.

تَوَارَثَ القومُ - For one to inherit from another. One would say تَوَارَثُوا الْمَجْدَ كَابِرًا عَنْ كَابِرٍ meaning they inherited piety from their forefathers.

دَحَضَ الْحُجَّةَ (ف) دَحْضًا ودُحُوضًا - To refute, to disprove.

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The first example of concealing the verses of Allaah and the reason for it

The Yahood held all the positions of authority in Deen and in order to maintain their positions of authority or gain a higher status in the eyes of

people would conceal certain verses of the Torah so that the general masses would not accuse them of not acting upon that law.

For example, to pelt the one who commits adultery is also found in the Torah. In the twentieth chapter of 'Sifri Ahbaar' it is written,

"And if any person commits adultery with another mans wife then both the adulterer and adulteress will be killed. (verse 11) And if any person commits adultery with his step mother then he has exposed the body of his father and both (adulterer and adulteress) will be killed, there blood will be on their necks.(verse 12) And if any person commits adultery with his daughter-in-law then they will both be killed, they have committed a vile act and their blood will be on their necks. (verse 13)"

The Ulama of the Yahood on the other hand came to consensus on lashing and painting the face black of the one who commits adultery. It is for this reason that they concealed the verses pertaining to adultery so as to save face before the general masses.

It has been reported from Hadhrat Baraa bin Aazib τ in 'Muslim' that some people passed by Rasulullaah ρ and among them was one person whose face was painted black and was about to be whip. Rasulullaah ρ called them and asked, "Is this the punishment for adultery which you find written in your books?" When the people replied that this was the punishment mentioned in their books, Rasulullaah ρ called one of their Ulama and asked him, "Take an oath by that Supreme Being who revealed the Torah to Hadhrat Moosa υ, is the punishment which you find written in your books?" The Yahoodi Aalim replied, "No! Had you not made me take an oath, I would never have told you. The reality is that the punishment mentioned is pelting but this sin had become rife among the elite of our nation. Whenever we caught one of our elite committing this sin we let him go but if he was from the lower class then we punished him accordingly. We then decided to mete out a punishment which could be enforced upon the upper and lower class. It is for this reason that we decided to paint their faces black and lash then instead. ('Muslim' volume 2 page 70)

بيانُ كِتْمانِ الآياتِ

أما كِتْمَانُ الآياتِ: فهو أنهم كانوا يُخفون بعضَ الأحكامِ والآياتِ للمحافظة على جاهٍ شريفٍ، أو لطلب مَنْصبٍ عزيزٍ، لئلا يَتَلاشى إعتقادُ العامَّةِ فيهم، ولايُلامُوا على تَرْكِ العملِ بتلك الآياتِ.

أمثلتُه

١ـ فمن جملة ذلك: أن حكمَ رَجْمِ الزاني مُصرَّحٌ في التوراة، ولكنهم أهْملوه لإجماعِ أحْبارهم على إهْمالِه، وإقامةِ الْجَلْد وتسخيمِ الوَجْهِ مقامَهُ، وكانوا يُخْفون تلك الآياتِ خَشيةَ الفضيحةِ.

Concealing verses of the Torah

The Yahood would conceal certain laws and verses of the Torah in order to either maintain their high positions or increase their status, so as not to lose face in the eyes of the general masses by them accusing them of not practicing upon the Torah.

Examples of concealing verses

One example of this is, the order to pelt the one who commits adultery is clearly mentioned in the Torah but the Yahood did not practice upon it. Instead their Ulama came to a consensus on painting the perpetrators face black and lashing him instead of pelting him to death. They would conceal the verses pertaining to this punishment fearing reproach from their people.

Diction

كَتَمَ(ن) كَتْمًا وكِتْمَانًا الشيئَ - To conceal something.

جَاهٌ - Status.

مَنْصَبٌ - Honour, integrity, lofty position. Its plural is مَنَاصِب .

تَلَاشَى تَلَاشِيًا الشَّيْءُ - To be non-existent.

اَهْمَلَهُ اِهْمَالاً - To abandon.

اَحْبَار - This is the plural of حِبْرٌ وَحَبْرٌ which refers to the priests of the Christians and Rabbis of the Jews.

جَلَدَهُ(ض) جَلْدًا - To lash.

سَخَّمَ اللّٰهُ وَجْهَهُ تَسْخِيْمًا - To paint another's face black.

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The second example of concealing verses

There are still many verses present in the Torah today which mentions the glad tidings of a illustrious Nabi who will come from the progeny of Hadhrat Haajiraa υ and Hadhrat Isma'eel υ. There are also verses which mention the emergence of remarkable religion which will spring forth from Hijaaz, which lead to people from the four corners of the world congregating at the mountains of Arafat, causing them to shake with the cries of 'Labaik'. All of these prophecies are still present in the Torah. In the twentieth verse of the seventeenth chapter of 'Sifri Takween' it is written,

"And I have heard your prayers for Isma'eel. I will bless him, elevate his status, twelve leaders will be born from him and from them will emerge a great nation."

The sentence, "From them will emerge a great nation" is a gesture to Hadhrat Muhammed ρ because from the progeny of Hadhrat Isma'eel υ none besides Rasulullaah ρ have gained this status.

In the second verse of the thirty-third chapter in 'Kitaabul Istithnaa' it is mentioned,

“He will emerge from the mountains of Faraan along with ten thousand men and in his right hand will be standard of his religion.”

The Nabi that emerged from the mountains of Faraan was Hadhrat Muhammed ρ, when he entered Makkah along with ten thousand Sahabah ψ on the occasion of the conquest of Makkah, raising the banner of Islaam. This prophecy only fits on Rasulullaah ρ and no one else.

In addition in the eighteenth verse of the eighteenth chapter of ‘Kitaabul Istithnaa’ it is further mentioned,

“I will send a Nabi for them from their brothers and I will place my words in his mouth. Whatever I will say to him, he will convey to them.”

It is quite obvious that brothers of the Bani Israa’eel can only refer to the Bani Isma’eel. If the Bani Israa’eel were being referred to then instead of “from their brothers” the words “from among them would have been said. Therefore the Nabi being made reference to in this prophecy is none other then Hadhrat Muhammed ρ.

It is also mentioned in the forty second chapter of ‘Kitaabul Yas’iyaa”,

“See! O my servants whom I sustain, my beloveds with whom I am pleased, I have placed my spirit within him, he will establish justice among tribes. (Verse 1) He will not shout nor make a noise nor will his voice be heard in the marketplace. (Verse 2) He will not be disheartened nor will he lose hope until justice is established upon this earth. Jazeerah awaits his religion. (Verse 4) See! The stories of old have been concluded. Now I will tell you of something knew. I will relate them to you before they occur. (Verse 9) O you who travel and reside upon the oceans! O inhabitants of the Jazeerah! Sing a new song for your Rabb, placing your heads on the ground and praising him. (Verse 10) The desert, its surrounding villages and the populated towns of Qaydaar will raise their voices. The residents of Sil’aa will sing a song and the from the mountain tops they will call. (Verse 11) He will make known the majesty of his Rabb and he will be praised in the Jazeerah. (verse 12) He will emerge as a valiant soldier of his Rabb and like a warrior he will display his valour. He will chant, he will call out; he will be victorious over his enemies. (Verse 13)”

In the first, second and fourth verses of the virtue and attributes of Rasulullaah ρ were discussed. The ninth verse is indication of the

abrogation of previous Shariaat. “Sing a new song for your Rabb” refers to the new form of worship which will be found in the Shariaat of Rasulullaah ρ. Jazeerah, its surrounding towns and all cities on land is an indication that Rasulullaah’s ρ Nabuwwat will be universal. The words Qaydaar is an indication that Rasulullaah ρ will be from the progeny of Qaydaar bin Isma’eel υ.

Sil’aa is the name of a mountain in Madinah, which was famous by this name from before and during the time of Rasulullaah ρ to this very day. Now ponder over this sentence, “The residents of Sil’aa will sing a song”. Who does not know when Rasulullaah ρ entered Madinah the children of Madinah sang this song for Rasulullaah ρ,

The moon rose over us from the valley of Wad’aa

A noteworthy point is that the “Valley of Wad’aa” actually refers to the mountains of Sil’aa. “Then from the mountain tops they will call” is an indication of a unique form of worship which is performed during the months of Hajj wherein millions of people call out “Labbaik Allaahuma Labbaik”. The twelfth verse refers to the Adhaan and the thirteenth verse refers to the conquests of Rasulullaah ρ.

The Yahood firstly would conceal all these verses and would not allow anyone to hear them/ if by chance anyone came across these verses they would say that this verse only informs one of the future existence of such a nation and is not an instruction to follow them rather the opposite is being recommended. They would repeatedly recite this verse,

“A great battle has been made incumbent upon us.”

Meaning that we should fully oppose and combat this new religion when it finally comes into existence.

However this interpretation is weak and feeble that no intelligent person can accept it, which is why the Yahood encouraged each other to conceal this verse and not reveal it before just anybody. Describing their putrid habits Allaah Ta’ala says,

وَاِذَا خَلاَ بَعْضُهُمْ اِلٰى بَعْضٍ
قَالُوْا: اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ
عَلَيْكُمْ، لِيُحَاجُّوْكُمْ بِهٖ
عِنْدَ رَبِّكُمْ اَفَلاَ تَعْقِلُوْنَ(سورة
البقرة آيت ٧٦)

“Did you inform them *(the Mu’mineen)* of what Allaah has disclosed to us *(in the Torah concerning the description of Muhammed ρ)* so that they *(the Mu’mineen)* contest with us *(Jews)* before your Rabb *(on the Day of Qiyaamah, thereby proving that we were guilty of not following Muhammed ρ despite knowing that he was Allaah’s final prophet.)*
(Surah Baqarah: 76)

There are limits to ignorance. The Torah makes mentions of the numerous favours which Allaah Ta’ala showered upon Hadhrat Haajirah and Hadhrat Isma’eel υ as well as the virtuous this Ummat, can all this be just put aside, interpreting it as merely information of their existence and not instruction to follow them. This is an outright insult to Allaah Ta’ala that these words mean so little.

٢- ومن جملة ذلك: أن الآياتِ التي فيها بشارةٌ بِبَعْثَةِ نبيٍّ في أولادِ هاجرَ وإسماعيلَ عليهما السلام، والتي فيها إشارةٌ إلى وجود ملّةٍ، يَتِمُّ ظهورُها وشهرتُها في أرضِ الحِجَازِ وتَمْتَلِئُ بها جبالُ عَرَفَةَ مِنَ التَّلْبِيَةِ، ويَؤُمُّ الناسُ ذلك الموضِعَ من الأقطارِ والأمصارِ؛ وهي ثابتةٌ في التوراة حتى اليومِ؛ فكان اليهودُ يتأولونها بأن ذلك إخبارٌ بوجودِ تلك الملةِ، وليس فيها أمرٌ باتباعها؛ وكانوا يُرَدِّدُوْنَ هذه الكلمةَ: "مَلْحَمَةٌ كُتِبَتْ علينا.

ولِمَا أن هذا التأويلَ الركيكَ لايسمعه أحدٌ، ولايَصِحُّ عند أحدٍ، كانوا يتواصَون فيما بينهم بإخفائها، ولايُسَامِحون بإظهارِها على كل عامٍ وخاصٍ، كما حكى اللهُ تعالى عنهم: ﴿أتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ، لِيُحَاجُّوْكُمْ بِهِ عِنْدَ رَبِّكُمْ﴾.

ماأجْهَلَهُمْ! هل يُمْكِنُ أن تُحْمَلَ مِنَّةُ الله تعالى على هاجرَو إسماعيلَ ــــ عليهما السلام ــــ بهذه المُبالغةِ، وذكرُهذه الأمة بهذه الفضيلة، على الإخبارِ بوجودِ تلك الملة، ولايكون فيه حثٌّ وتحريضٌ على اتبا ع هذا الدينِ؟! سُبْحَانَكَ هٰذَا إِفْكٌ عَظِيْمٌ!

Among the verse which the Yahood would conceal are those which prophesized the coming of a new Nabi from the progeny of Hadhrat Haajirah and Hadhrat Isma'eel υ as well as the verses prophesizing the coming of a new religion. This religion will emerge and be completed in the land of Hijaaz, due to which the mountains of Arafah will be filled with the cries of "Labbaik" and people will flock to these places from the four corners of the world. These verses are still present in the Torah but the Yahood interpret it to mean that these verse merely inform one of the existence of such a religion and is not an instruction to follow it, continually repeating the verse "A great battle has been made incumbent upon us."

Since this weak interpretation was not accepted or received by anyone the Yahood would encourage each other to rather conceal these verses and not recite them before every person. As Allaah Ta'ala has said regarding them, "Did you inform them of what Allaah has disclosed to us, so that they contest with us before your Rabb."

How ignorant are the Yahood! Is it possible to interpret the numerous favours upon Hadhrat Haajirah and Hadhrat Isma'eel υ as well as the honour of this Ummat, mentioned in the Torah as merely information and not instruction or directives to follow this religion? Allaah is pure! This is indeed a great slander!

Diction

هَاجَرُ(بفتح الجيم) - The mother of Hadhrat Isma'eel υ, both are Non-Arab names. Haajirah is also sometimes pronounced as Aajirah, without the 'Haa'.

أَمَّ(ن) أَمًّا - To intend to do something.

أَقْطَار - This is the plural of قُطْرٌ which means country, corner, direction.

رَدَّد القول - To continually repeat.

مَلْحَمَةٌ - A great battle. Its plural is مَلاحِم.

رَكَّ(ض) رَكًّا رَكِيْكٌ - To be weak and feeble.

تَوَاصَى تَوَاصِيًا القومُ - To advise one another.

سَامَحَهُ فى الأَمْرِ وبالأَمْر - To take a soft stance, to overlook.

حَثَّ(ن) حَثًّا على الامر - To incite, to encourage.

حَثَّ(ن) حَثًّا على الامر -To encourage.

الإفك - Slander, deceit, sin.

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Iftiraa

Among the many deviations of the Yahood was Iftiraa, i.e. they created their innovations and tenets in Deen. Deception had already become part and partial with the Yahood. **The main reason for this is that their Ulama and Mashaikh were fond of severity and harshness due to which they invented such stern and harsh laws which they were not ordered to follow.** In addition their Ulama established certain laws merely based upon discretion, i.e. establishing a law without approval from Allaah Ta'ala due to certain circumstances. Those that followed them thought this to be a part of their religion and incorporated it, thinking the consensus of their elders to be a substantial proof. In fact besides the consensus of their elders, the Yahood had no substantial evidence for refuting the Nabuwwat of Hadhrat Isa υ. The same goes for many other laws as well.

بيانُ الافتراء:

أما الافتراءُ فأسْبَابُهُ:

١ـ دخولُ التعمُّقِ والتشدُّدِ على أحبارِهم ورُهبانِهم.

٢ـ والاستحسانُ أى استنباطُ بعضِ الأحكامِ بناءً على إدراكِ المَصَالِحِ فيها، بِدُوْنِ نَصٍّ من الشارِعِ.

٣ـ وترويجُ الاستنباطاتِ الوَاهِيَةِ.

فأتْباعُهم ألْحَقُوها بالأصلِ زَعْمًا منهم أن اتفاقَ سَلَفِهِمْ على شيءٍ من الحُجَجِ القاطعةِ؛ فلم يكن عندهم مستَنَدٌ فى إنكارِ نبوةِ عيسى عليه السلام إلا أقوالَ سَلَفِهِم وكذلك كان حالُهم فى كثيرٍ من الأحكامِ.

Iftiraa

The reasons for their deception were,

1- Severity and harshness setting in among their Ulama.

2- Discretion, i.e. establishing a law without approval from Allaah Ta'ala due to certain circumstances.

3- The invention of baseless deduction.

Their followers then included these false tenets with the true religion, thinking the consensus of their elders to be substantial proof. **In fact they had no other proof for their denial of the Nabuwwat of Hadhrat Isa υ except the consensus of their elders.** The same goes for many other of their laws.

Explanation of Ta'amuq, Tashadud and Istihsaan

The literal meaning of Ta'amuq is to go deeply into a something, to try to get to the root of the discussion. **Here Ta'amuq means to go too deeply into the laws and injunctions of Deen,** the explanation of which will be done later Shah Sahib (A.R).

The literal meaning of Tashadud is to be severe in certain matters. **Here Tashadud means to follow certain severe or harsh forms of Ibaadat which were not ordered by Allaah Ta'ala.**

The literal meaning of Istihsaan is to know better. **Here Istihsaan means to extract laws or injunctions without any written proof in Shariaat due to discretion.** Explaining the meaning of Ta'amuq, Tashadud and Istihsaan in Hujjatul-laahil Baalighah, Shah Sahib writes,

Ta'amuq in Deen is when Allaah Ta'ala has given a particular order or prohibited a certain thing and after understanding this order or prohibition, a person applies this law to other items, or a part thereof because of a similarity with those items.

Similarly when two narrations contradict each other, making the actual order indistinguishable, and the sterner of the two opinions is taken, this too is Ta'amuq in Deen. **In addition to consider every action of Rasulullaah ρ to be Ibaadat is also Ta'amuq in Deen as certain actions of Rasulullaah ρ were based on routine and habit.** Now if a person understands these practices to be a command or prohibition thus stating that Allaah has commanded this practice or prohibited it, then this too is Ta'amuq in Deen.

For example, Allaah Ta'ala has ordered fasting so as to subdue and restrain the inner self and one's base desires, which is why intercourse is prohibited while fasting. Due to this some people believe that to partake in Sehri (predawn meals) is contrary to Shariaat and impermissible as this goes against subduing and restraining the inner self. Similarly (they believe) it is Haraam (forbidden) for one to kiss or touch his wife while fasting as this leads to and instigates intercourse or resembles intercourse because the inner self is sated by kissing and touching just as it is sated through intercourse. Rasulullaah ρ has clearly elucidated the absurdity of this statement or opinion, saying that holding such a belief is to distort the laws of Shariaat.

Tashadud is to adopt such severe and harsh forms of worship, which were not ordered by Allaah Ta'ala. For example, to fast continuously, to perform Salaah the entire night, to become completely detached with the world, to abstain from marriage or elevating a Sunnat or Mustahab to the level of a Fardh or Waajib.

Whenever a stern or harsh individual of this sort becomes the leader or guide of a nation, the general masses begin to think that whatever he does has been ordered by Allaah Ta'ala and that the pleasure of Allaah Ta'ala lies in these actions. This is the sickness of the Yahood's and Nasara's priests.

Istihsaan is when a person sees that Allaah Ta'ala has stipulated a particular law due to certain circumstances or suitability he establishes other laws based upon those very circumstances or suitability that he has come to know of. For example, the Yahood saw that Allaah Ta'ala had stipulated certain punishments in order to prevent the perpetration of certain sins. However when they saw that stoning the adulterer causes disputes, fighting and killing, which inevitably leads to chaos, they changed the punishment from stoning to blackening the face and whipping the adulterer. Rasulullaah ρ has clearly explained that this is distortion and contradicting an established and clear law of the Torah with your own opinion. (Chapter regarding distortion of the laws of Deen, volume 1 page 120-121)

Note: - At this point one should clearly understand that the Istihsaan referred to here is completely different from the Istihsaan defined by the Fuqahaa as in reality the Istihsaan recognized as a proof of the Shariaat by the Fuqahaa is called Qiyaas Khafie which is better then Qiyaas Jalie. It is for this reason that it is called Istihsaan. Allaamah Sarakhsi (A.R) writes,

القياسُ والاستحسانُ في الحقيقةِ قياسان: أحدُهما: جَلِيٌّ، ضعيفٌ أثرُهُ فسُمِّيَ قياسًا، والآخرُ: خَفِيٌّ، قَوِيٌّ أثرُهُ، فسُمِّيَ استحسانًا أي قياسًا مُستَحسَنًا (ج۱۰ص۱۴۵ بحوالہ العون الكبير)

"Qiyaas and Istihsaan are in reality two types of Qiyaas. The first is Jalie, which is clear but its effect is weak and is therefore called Qiyaas (assumption). The second type is Khafie, whose effect is strong, which is why it is called Istihsaan, i.e. the preferred assumption." ('Ownul Kabeer' volume 10 page 145)

In essence the Istihsaan derived from the laws of Shariaat is a valid proof and that not derived from the laws of Shariaat is Iftiraa. Similarly the consensus based upon the laws of Shariaat is a valid proof and to follow that which is not based upon the laws of Shariaat is blind conformity and distortion of the laws of Deen.

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Negligence in Deen and the reasons for indulging in the prohibited

The Yahood were negligent in practicing and enforcing the laws of the Torah. In addition they were immersed in greed and miserliness which makes it clear that the main reason for not upholding the laws of the Torah was **selfishness.** It is also well-known that besides a few every single one of them were overcome with selfishness. However it is the distinctive trait of the Bani Israa'eel to permit these evil habits through their baseless justifications, trying to camouflage it under the guise of Shariaat. This is why there selfishness was on a different level. Similarly if any Muslim tries to justify any act that is contrary to Shariaat, he is a brother of the Yahood.

سَبَبُ التساهلِ وارتكابِ المَناهي:

وأما التساهلُ في تنفيذِ أحكامِ الشريعةِ، وارتكابُ البخلِ والحِرْصِ، فظاهرٌ أنه من مُقتضَيات النفسِ الأمَّارةِ، وهي تغلب الناسَ جميعًا إلا من شاء الله ؛ قال تعالى: ﴿إنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوْءِ، إلاَّ مَارَحِمَ رَبِّىْ﴾

ولكن هذه الرذيلة قد تلوَّنت في أهل الكتابِ بلونٍ آخرَ؛ وهو أنهم كانوا يتكلفون تصحيحَها بتأويلٍ فاسدٍ، وكانوا يُبْرِزونها في صِبْغَةِ الدينِ.

Negligence in Deen and the reasons for indulging in the prohibited

As far as negligence in enforcing the laws of Deen as well as greed and miserliness go, it is quite obvious that these are the dictates of one's base desires. These evil desires overpower everyone except those whom Allaah wishes (to protect). Allaah Ta'ala has said, "Surely the soul insistently commands *(a person to do)* evil, except *(the souls of those people*) on whom Allaah showers His mercy." (Surah Yusuf: 53) However these evil habits of the People of the Book has taken another form, in that they tried to permit these evil habits through there baseless justifications, camouflaging it under the guise of Deen.

Diction

رَذِيْلَةٌ - Evil habits. Its plural is رَذَائِل.

تَلَوَّنَ الشيئُ - To camouflage something.

اَبْرَزَهُ إِبْرَازًا - To remove, to make apparent.

مَنَاهِيْ - This is the plural of مَنْهِيٌّ meaning that which is impermissible or prohibited.

مَنَاهِيُ الشرع - Prohibitions of Shariaat, that which is Haraam.

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The reasons for believing the Nabuwwat of Rasulullaah ρ to be improbable

The Yahood believed the Nabuwwat of Rasulullaah ρ to be improbable for a number of reasons,

1- The difference among the Ambiyaa in marriage, whereby some did not marry while others had many wives as well as other matters similar to this. **Some of the Ambiyaa of the Bani Israa'eel did not marry at all, like Hadhrat Yahya υ,** others had hundreds of wives, like Hadhrat Dawood υ and Hadhrat Sulaimaan υ, while the majority only married once.

Since Rasulullaah ρ had more then one wife, unlike the majority of the Ambiyaa of the Bani Israa'eel, this became a point of criticisms for the Yahood and they would say, "What kind of a Nabi is this who marries so many wives?"

Similarly in the matter of Jihaad and the spoils of war the practices of various Ambiyaa were different. Jihaad was made compulsory in Islaam and the spoils of war permissible which the Yahood accused to be spreading Islaam by the sword and a means of attaining wealth.

2- The Shariaat of Rasulullaah ρ being different from the previous Shariaat, the wisdom of which will soon follow. This difference between the two Shariaats was another reason why the Yahood thought the Nabuwwat of Rasulullaah ρ to be improbable. They thought that if this Shariaat was truly from Allaah Ta'ala it would not be different from the previous Shariaat.

3- The difference between the Ambiyaa was also a reason why they understood it to be improbable. For example, the previous Ambiyaa were sent to a specific place or people and for a specific time whereas Rasulullaah ρ was sent to all everyone, the entire world until eternity. This was a point of criticism for the Yahood that how can only one Nabi be sent to the entire world until the end of time.

4- Rasulullaah ρ being from the progeny of Hadhrat Isma'eel υ was another reason for thinking it to be improbable. The details of this are,

Hadhrat Ibraheem υ had two sons, Hadhrat Isma'eel υ and Hadhrat Ishaaq υ who were both Ambiyaa. Subsequently Hadhrat Ishaaq's son, Hadhrat Yaqoob υ, also known as Israa'eel, was a Nabi. Thereafter all the Ambiyaa that was sent were from the Bani Israa'eel but **Rasulullaah ρ on the other hand was from the Banu Isma'eel and besides Rasulullaah ρ no other Nabi was sent from them.** It is for this reason that the Yahood understood the Nabuwwat of Rasulullaah ρ to be improbable, thinking that if Rasulullaah ρ was truly a Nabi then he would have been from the Bani Israa'eel.

5- These and other various reasons because of which the Yahood thought the Nabuwwat of Rasulullaah ρ to be improbable. For example, the Noble Quraan being revealed one portion at a time into the heart of Rasulullaah ρ and then becoming manifest through the speech of Rasulullaah ρ whereas the **Torah was revealed at one time in the form of a tablet.**

أسبابُ استبعادِ رسالةِ سيدِنا محمدٍ صلى اللّٰه عليه وسلم:

وأما استبعادُ رسالةِ سيدِنا محمدٍ صلى اللّٰه عليه وسلم ،فأسبابُه:

١- اختلافُ عـاداتِ الأنبياء وأحـوالِهـم فى إكثـارِ التزوج والإقلالِ منه، وما أشبه ذلك.

٢- واختلافُ شرائعِهم.

٣- واختلافُ سنةِ اللّٰه تعالى فى معاملةِ الأنبياءِ

٤- وبعثةُ النبيِّ صلى اللّٰه عليه وسلم من بنى إسماعيلَ، بَعْدَ ماكان جمهورُ الأنبياءِ من بنى إسرائيلَ .

٥ - وأمثالُ هذه الأسبابِ.

The reasons for believing the Nabuwwat of Rasulullaah ρ to be improbable

The reasons for believing the Nabuwwat of Rasulullaah ρ to be improbable are as follows,

1- The difference among the Ambiyaa in marriage, whereby some did not marry while others had many wives as well as other matters similar to this.

2- The differences among the Shariaats of the Ambiyaa.

3- The difference in the practice of Allaah Ta'ala among the Ambiyaa.

4- Rasulullaah ρ being from the Bani Isma'eel whereas the majority of the Ambiyaa were sent from the Bani Israa'eel.

5- Other similar reasons.

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The method of reformation of the Ambiyaa and an example of the difference in their Shariaats

The Ambiyaa were actually sent for the reformation of souls and rectification of people's habits and practices. They were not sent with the purpose of establishing principles for good and bad. Since the habits of various nations differ regarding worship, social living and politics, **when a new Nabi is sent he does not completely eliminate all the practices of that nation, establishing a new code of life.** Instead the Nabi first studies the habits and practices of that nation and those which are in accordance with the desire of Allaah Ta'ala are kept and those contrary to the desire of Allaah Ta'ala are corrected as required. Shah Sahib (A.R) writes in Hujjatul-laahil Baalighah,

"Whenever any Nabi or Rasul is sent then it is his duty to bring everything to the correct condition. Firstly he will look at all the laws of Shariaat and then all those practices, rituals or customs which do not contain any forms of Shirk and are in accordance with the principles of Shariaat are retained. While the importance and significance of those practices which have become non-existent is once again resurrected. **He will stipulate the regulations and principles for all actions. He will refute all distortions in Deen; clearly elucidating what is and is not part of Deen.** He is acquainted with the needs of that era and then according to the changes in those needs adjusts accordingly." (volume 1 page 122)

Similarly every Nabi uses the same manner and method which is prevalent among the people of his time when discussing the bounties

and favours of Allaah Ta'ala. It is because of these reasons that the Shariaats of the various Ambiyaa differ. When an experienced doctor prescribes medication for two patients, having completely different habits then even though they have the same illness, the medication might differ. Whereas the purpose of the doctor is one and that is to cure the patient and kill the virus causing the sickness but due to the differences in their habits, uses different medications. A doctor might sometimes use different medications for different areas or different medications in different seasons.

Likewise when the True Healer (Allaah Ta'ala) intends to cure and rectify those suffering from spiritual ailments then in accordance with the different habits of people in various eras **Allaah Ta'ala uses different forms of medication as the purpose of Shariaat is to kill the viruses causing these ailments and restore spiritual health and not to establish one law.**

النبوة ومَنْهَجُها فى إصلاح الناس :

والأصلُ فى هذه المسئلة: أن النبوةَ كائنةٌ لإصلاحِ نفوسِ الناسِ، وتهذيبِ عباداتِهم وتعديلِ عاداتِهم، لالإنشاءِ أصولِ البرِ والإثمِ؛ ولكلِ قومٍ عاداتٌ فى العباداتِ، وتدبيرِ المنزلِ، والسياسةِ المدَنيَّةِ، فإذا ظهرت فيهم النبوةُ فلا تستأصِلُ هذه العاداتِ بالمرَّة، ولاتَضَعُ لهم عاداتٍ جديدةً، بل تُمَيِّزُ فيما بين العاداتِ، فماكان منها صَالحا مطابقا لرضى اللّٰه تعالى تُبقِيْه وتحفظه، وماكان منها مخالفاً للإصلِ، منافيا لرضى اللّٰه تعالى تُغيرُه حَسَبَ الضرورةِ وتُعدِّلُه.

وكذلك يكونُ التذكيرُ بآلآءِ اللّٰه، وبأيامِ اللّٰه على الأسلوبِ الذى هو معروفٌ عندهم، وشائعٌ لديهم؛ فهذا هو السببُ فى اختلافِ شرائعِ الأنبياءِ عليهم الصلاة والسلام .

The method of reformation of the people on the way of the Ambiyaa

The principle in this matter is that Nabuwwat comes into being for the reformation of people's souls and rectification of their practices, not to establish principles of right and wrong. Every nation has their own practices in worship, social living and politics. Now when a Nabi is sent to them he does not completely eliminate all their practices nor does he stipulate new ones for them instead he differentiates between them.

Those that are in accordance with the desire of Allaah Ta'ala are retained and those contrary to the desires of Allaah Ta'ala are corrected and rectified as is required.

Similarly every Nabi uses the same manner and method which is prevalent among the people of his time when discussing the bounties and favours of Allaah Ta'ala. This is the reason why the Shariaats of the various Ambiyaa all differ.

اختلافُ الشرائع كاختلافِ وَصَفَاتِ الطبيبِ

وهذا الاختلافُ فى الشرائع كالاختلافِ فى وَصَفَاتِ الطبيبِ: فإنه إذا دَبَّرَ أمرَ المريضَيْن يصِفُ لأحدهما دواءً وغذاءً باردًا ، ويأمرالآخرَبدواءٍ وغذاءٍ حَارٍّ، وغَرْضُ الطبيبِ من مُعالجتِهما واحدٌ، وهو إصلاحُ مزاجِهما، وإزالَةُ المَوَادِّ الفاسدةِ منهما، لاغيرُ؛ ويمكن أن يَصِفَ الطبيبُ فى كل مِنطَقةٍ أدْوِيَةً وأغْذِيَةً مختلفةً، تُلاَ ئِمُ أهلَها، وكذلك يختارفى كل فَصْلٍ من الفُصولِ علاجا مختلفا يناسبُ ذلك الفصلَ.

كذلك لما أراد الطبيبُ الحقيقى ـــ جلَّ مجدُه ـــ معاجلةَ من ابتُلى بالمرضِ النفسانى، وتقويةَ القوةِ المَلَكِيَّةِ، وإزالةَ الفسادِ الطارئ عليهم، اختلفت المعالجةُ بِحَسَبِ اختلافِ أقوامِ كلِ عصرٍ وعاداتِهم، ومشهوراتِهم، ومسلماتِهم .

The difference among the Shariaats is the same as the difference in the prescriptions of a doctor

The difference among the various Shariaats is like the difference in the prescriptions of a doctor. A doctor will examine two patients and prescribe medication as well as a diet for excessive heat for one while for another he might prescribe medication and a diet for excessive cold, whereas the purpose is the same which is to cure the patient and kill the virus causing the infection, besides which there is no other purpose.

It is possible that a doctor will prescribe different medication and diets for various places, suitable for the people of those places. Similarly different medications may be prescribed depending upon the season, suitable for that season.

Like this when the True Healer (Allaah Ta'ala) decided to cure those suffering from spiritual ailments, strengthening their angelic qualities and removing the virus causing the disease then the prescription varied with the temperaments of the people in every era in accordance with their habits and tendencies.

Diction

وَصَفَات - This is the plural of وَصْفَة which means prescription or prescribed treatment.
وَصَفَ يَصِفُ وَصْفَةً الطبيبُللمريض - To prescribe medicine for a patient.

دَبَّرَ الامرَ تَدْبِيرًا - To ponder.

الْمَوَادُّ - This is the plural of الْمَادَّةُ which refers to that upon which a something is based.

مِنْطَقَةٌ - Place. Its plural is مَنَاطِقُ.

بِحَسَبِ - In accordance, appropriate. One would say هٰذا بِحَسَبِ ذٰلِكَ, "This is in accordance to this.

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The example of the Yahood

You have already read about the conditions of the Yahood, **now if you wish to see an example of them before your very eyes then look at the wicked Ulama of this day and age,** who possess the same qualities which the Yahood possessed when the Quraan was revealed. Today these very faults and deviations can be found in these wicked Ulama. They desire the possessions of this world just as the Yahood do. In order to fill their pockets, they intentionally deceive people with various innovations. They make blind conformity of their predecessors and in comparison to the opinions of their predecessors the Quraan means nothing to them. They depend solely upon his Ta'amuq,

Tashadud, baseless opinions and deductions, giving him the rank of an 'Imaam'. **In essence they digress from authentic Ahaadeeth and rely heavily upon fabricated and unfounded Ahaadeeth.** It is as if they are the Yahood themselves.

أنْموذَجُ اليهودِ

وعلى كلٍّ، فإن أردتَ أن ترى أُنموذَجَ اليهودِ، فانظر إلى علماءِ السُوْءِ الذين يطلبون الدنيا، ويُولَعون بتقليد السَلَفِ ، ويُعرِضون من نُصوصِ الكتابِ والسُنَّةِ، ويستندون إلى تَعَمُّقِ عالمٍ وتَشَدُّدِهِ، أو إلى استحسانِهِ، فأعرضوا عن كلامِ الشارعِ المعصومِ، وجعلوا الأحاديثَ الموضوعةَ، والتأويلاتِ الفاسدةَ قُدْوَةً،فانظرْ كَأَنَّهُمْ هُمْ!

The example of the Yahood

Nevertheless if you wish to see an example of the Yahood then look at those wicked Ulama who desire the possessions of this world. They make blind conformity of their predecessors, digressing from the Quraan and Hadeeth, and completely rely upon the Ta'amuq, Tashadud and Istihsaan of one Aalim. In fact they have abandoned the words of Allaah Ta'ala, making fabricated and unfounded interpretations the basis of their beliefs. If you see them you will think them to be the Yahood.

Diction

أُنْمُوذَج ونَمُوْذَج - Example. Its plural is أُنموذَجات ونَموذَجات .

عَلٰى كُلٍّ - This is a new phrase which means nevertheless, nonetheless, in essence.

علماءُ السُوْءِ - Wicked Ulama who desire worldly possessions.

أُوْلِعَ يُوْلَعُ اِيْلَاعًا به - To love intensely, to be infatuated.

السَلَفُ - Predecessors, forefathers. Its plural is أَسْلاف .

نُصوص- This is the plural of نَصٌّ which means clear speech, such speech which cannot be interpreted differently.

اِسْتَنَد اليه- To rely upon, to depend on.

القُدْوَة- Example.

Note: - At this point one should understand that to make blind conformity of another in certain beliefs which contradict those proven through clear Aayaat and authentic Ahaadeeth is impermissible. The conformity which Sahib has mentioned here to be the quality of the wicked Ulama is this very impermissible conformity. **To Make Taqleed (conformity) in other laws is not only permissible but necessary and Waajib (obligatory) at times. Shah Sahib himself conforms to the school of thought of Imaam Abu Hanifah in these types of laws and regards it as Waajib.** He writes in 'Al-Insaaf fi Sababil Ikhtilaaf',

"After the first two centuries of the Islaamic calendar most people became inclined to conforming to the rulings of certain Mujtahids. Very few people now remained who did not depend upon the rulings of a reliable Mujtahid and this was Waajib (obligatory) to do in this age." ('Tasheel Adillah Kaamilah' page 85)

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Introduction to the Nasara (Christians)

The word Nasara is the plural of Nasraani which is attributed to the Naasirah. Naasirah is a city in Syria where Hadhrat Isa υ was born, therefore those who believe in the religion of Hadhrat Isa υare referred to as Nasara and the religion of Hadhrat Isa υ as Nasraaniyat.

The founder of present day Christianity

The Nasara claim that present day Christianity was founded by Hadhrat Isa υ and that they still follow the teachings and religion of Hadhrat Isa υ.

However the reality is after Allaah Ta'ala raised Hadhrat Isa υ to the heavens, the Hawaariyeen (companions of Hadhrat Isa υ) continued to propagate the teachings of Hadhrat Isa υ amidst heavy opposition. Even with many obstacles raining down upon them they continued their propagation with great success but one incident occurred which changed the course of history.

A certain Aalim of the Yahood by the name of Saa'ul, who greatly oppressed and abused the Nasara, suddenly accepted the religion of Hadhrat Isa υ. He claimed that while on the road to Damascus, he saw a bright light and from the sky he heard Hadhrat Isa's υ voice saying, "Why do you abuse me?" This greatly affected him, which resulted in him accepting the religion of Hadhrat Isa υ and finding solace therein.

When Saa'ul informed the Hawaariyeen of his change of heart, the majority of them did not believe him except for Barnabus, who was the first among the Hawaariyeen to believe him. Seeing that Barnabus was content with this story, the other Hawaariyeen shortly thereafter accepted Saa'ul as their brother.

Saa'ul then changed his name to Paul and greatly aided the Hawaariyeen in their propagation of Nasraaniyat. Through his efforts many people accepted Nasraaniyat who were not even Yahood which greatly impressed the Hawaariyeen. **When Paul saw that the Nasara accept everything he says, he slowly began to introduce the beliefs of Trinity, the Holy spirit, the crucifying of Hadhrat Isa υ, etc.** He propagated this openly and distorted the religion of Nasraaniyat. Therefore the founder of present day Christianity is not Hadhrat Isa υ but Paul. (For more detail please refer to the introduction of 'Bible se Quraan Tak".

Trinity

The greatest deviation of the Nasara is the belief of trinity. The Christians believe God consists of three elements, the Father, the Son and the Holy Spirit. These three constituents are in some ways the same and in some ways different. It is mentioned in the encyclopaedia Britannica,

"The belief of trinity by the Christians can be easily explained in these words, the Father is god, the Son is god and the Holy Sprit is god but together they are not three gods but one god."

Just as the belief of the Christians forces one to accept each one of these elements as a god the belief of the Catholics prohibits one from believing each element to be a god. (‘Bible se Quraan tak’ page 45)

The father

The Christians believe ‘Father’ only refers to the being of God, i.e. not his qualities of speech or life. Only the being of god is referred to as the ‘Father’ and that the ‘Father’ is the basis of the ‘Son’. The famous Christian philosopher Thomas Ikiyoonas explains that ‘Father’ does not mean that he fathered any offspring or that such a time existed when there was a ‘Father’ but no ‘Son’, rather it is religious terminology which means that the ‘Father’ is the basis of the ‘Son’, just as a being is the basis for its qualities. On the contrary since the existence of the ‘Father’ the ‘Son’ existed and none precedes the other.”

The reason for referring to God as the ‘Father’

According to the belief of the Christians God is referred to as the ‘Father’ in order to turn one’s attention to certain realities. The first being that all of creation is dependent upon God just as a son is dependent upon a father. The second is to illustrate that God is kind and merciful to his servants just as a father is to his son.

The ‘Son’

The Christians refer to the quality of Gods speech as the ‘Son’ but this is not the same as the Quality of speech of man. The speech of man is not present on its own whereas the speech of god is ever-present.

Ikiyoonas writes,

“The quality of speech does not exist in man which is why it is not referred to as the son or creation of man but the Speech of God on the other hand is a part of him, which is why it is literally, not figuratively, referred to as the ‘Son’ and the basis of this the ‘Father’.”

According to the belief of the Christians whatever information is learnt by God is done so through this means (i.e. the ‘Son’) and it is through this then all things are created. This quality is from eternity and forever just as the being of God.

The Holy Spirit

The Christian believe the Holy Spirit to be the God's and the 'Son's' quality of life. They say this is the way in which God ('Father') expresses his love for his quality of speech (the 'Son') and vice versa. This quality also exists in form just as the quality of speech (i.e. it is self-existing) and is eternal just as the 'Father' and 'Son'. ('Bible se Quraan Tak')

ذِكْرُ النصارى

عقيدةُ التثليثِ والردُّ عليها

أماالنصارى: فكانوا مؤمنين بسيدنا عيسى عليه السلام، وكان ضَلالُهم: أنهم يزعمون أن لله تبارك وتعالى ثلاثةَ أجزاءٍ متغايِرة بوجه، ومتحدة بآخرَ؛ وكانوا يسمونها "الأقانيمَ الثلاثةَ":

أحدها: الأبُ؛ وهو بإزاء مَبْدَإِ العالَمِ

والثاني: الابنُ؛ وهو بإزاء الصادرِ الأولِ الذى هومعنى عامٌّ شاملٌ لجميع الموجوداتِ

والثالث: روحُ القُدُسِ؛ وهو بإزاء العقولِ المجردةِ.

Nasara

The belief in Trinity and its refutation: -

As far as the Nasara are concerned, they believed in Hadhrat Isa υ and among their deviations were that they believed Allaah Ta'ala comprises of three elements, which are the same in some ways and different in others. These three elements are,

1- The 'Father', which represents the origin of everything.

2- The 'Son', which represents the first manifestation. Its extent is so widespread that it encompasses all of creation. (Because according to the philosophers the first manifestation was logic which affects all of

creation just as the Christians believe that the ‘Son’ affects the entire universe. Thus the ‘Son’ and the first manifestation are the same in many ways.)

3- The Holy Spirit, which represents the ‘Aqal Mujaridah’.

Diction

أَقَانِيم - This is the plural of أُقْنُوم which is a Syrian word which means the same as عُنْصر i.e. element.

المَبْدَأُ - Origin, basis. Its plural is مَبادى.

مَبْدَأُ العالَم Means the origin of the universe, the source of the universe. The Greek philosophers take it to mean the being of God just as the Christians take ‘Father’ to refer to God.

الصادِر الأولِ - The first thing to manifest itself. According to the philosophers this refers to logic (Aqal Awwal) as it was the first aspect God’s being that manifested itself. The Sufia say that it refers to the first thing to come into existence, which is the entire universe. The Sufia however do not believe the الصادِر الأولِ to be from eternity and forever as opposed to the philosophers, just as the Christians believe the ‘Son’ to be eternal and everlasting. Therefore the definition of the ’Son’ by the Nasara is the same as the definition of الصادِر الأولِ by the Greek philosophers.

العقولِ - This is the plural of عقل. This is a type of perception through which imperceptible objects are perceived. The Greek philosophers say it refers to a substance which is independent from all means and is intermediate between Allaah Ta’ala and the creation of this universe. According to the Philosophers there are ten forms of ‘Aqal’ which affect the creation of the universe. العقولِ المجردةِ refers to this very ten forms of ‘Aqal’, which is eternal and forever just as the Being of Allaah Ta’ala, just as the Christians believe the Holy Spirit to be eternal and forever.

In essence Shah Sahib explained the three elements of the Christians using the definitions of the philosophers so that every person could understand there “religious terminologies” and the reality of their religion.

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The belief of Hulool

Another deviant belief of the Christians is that they believed the ‘Son’ or rather Allaah’s Quality of speech had taken the form of a soul and entered the body of Hadhrat Isa υ. Therefore Hadhrat Isa υ is God, the ‘Son’ of God as well as a human, i.e. at the same time he possesses human and godly attributes. The Christians have two proofs for this belief,

1- The Christians use those verses of the Bible wherein Allaah referred to Hadhrat Isa υ as His son. For example, in the thirty second verse of the thirteenth chapter of Qurnus it is mentioned,

“However the day and hour is not known to anyone, not the angels nor the Son except for his Father…”

In addition the Bible of Yohanna, the companion of Hadhrat Isa υ was called ‘Son’ in numerous places, which the Christians interpret as “The element of the son’ had entered the body of Hadhrat Isa υ therefore He (i.e. Hadhrat Isa υ) is the ‘Son’.

2- The Christians use those verses of the Bible wherein Hadhrat Isa υ attributed certain acts of God to himself. For example, in the sixth chapter of the Bible of Yohanna it is mentioned,

“Whoever eats my meat and drinks my blood will have eternal life and I will resurrect him on the Day of Reckoning.” (Verse 54)

“Because my meat in reality is food and my blood in reality is drink.” (Verse 55)

“And whoever eats my meat and drinks my blood in reality resides in me and I in him.” (Verse 56)

“Just as the living Father has sent me and I am alive through him, the one who eats me will live through me.” (Verse 57)

The Christians take proof from these verses in the following manner, They say that to give life is the work of God, therefore Hadhrat Isa υ is God and no man can be God unless the element of god has entered into him, therefore we will have to accept that the element of the 'Son' entered the body of Hadhrat Isa υ. Thus Hadhrat Isa υ is God, the 'Son' of God as well as human.

وكانوا يَعْتقِدون أن أقنومَ "الابن" تَدَرَّعَ برُوحِ عيسى عليه السلام أي كما أن جبرئيلَ عليه السلام قد يظهر في صورة الإنسانِ، كذلك ظهر الابنُ في صورةِ رُوْحِ عيسى عليه السلام ؛ فعيسى إلٰهٌ وابنُ إلٰهٍ وبَشَرٌ أيضًا في وقتٍ واحدٍ؛ وتَجْرِي عليه الأحكامُ البشريةُ والإلٰهيةُ معًا.

وكانوا يَتَمَسَّكون في إثباتِ هذه العقيدةِ ببعضِ نُصُوصِ الإنجيلِ التي أُطْلِقَ فيها لفظُ "الابنِ" على عيسى عليه السلام، وكذلك يستدلون بالآيات التي نَسَبَ فيها عيسى عليه السلام بعضَ أفعالِ الله تعالى إلى نَفْسه.

The Christians believe that the element of the 'Son' has taken the form of Hadhrat Isa's υ soul. Just as Hadhrat Jibraeel υsometimes manifests himself in the form of a human, the element of the 'Son' manifested itself in the form of Hadhrat Isa's υ soul. Therefore Hadhrat Isa υ is God, the 'Son' of God as well as a human all at the same time. The principles pertaining to a God as well as to a human applied to him at the same time.

The Christians take proof for this belief from those verses of the Bible wherein Hadhrat Isa υ was referred to as the 'Son' of God. Similarly they took proof from those verses wherein Hadhrat Isa υ attributed certain acts of God to himself.

Diction

تَدَرَّعَ تَدَرُّعًا - Take the form of, to disguise.

بَشَر - Human.

تَمَسَّك به - To adhere to, to take proof from.

نُصُوْص - This is the plural of نَصّ which means clear proof and refers to the verses of the Quraan or sayings of the Rasul.

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Reply to their first proof

The reply to the first proof of the Christians is, firstly it is impossible to believe those verses to be free from any alteration as alteration in the Bible is a well-known and undeniable fact, even accepted by the Jews and Christians.

However even if we were to accept that this was the speech of Hadhrat Isa υ and that the Bible is free from any alteration, we would reply that in previous generations **the word 'Son' was used when referring to one who was beloved, honest or truthful.** Since Hadhrat Isa υ was Allaah's beloved, he too was referred to using the word 'Son'. There are numerous examples of this sought present in the Bible. For example, in thirty-ninth verse of the fifteenth chapter of the Gospel of Mark it is mentioned,

"The officer stood before him and after witnessing him incant in this manner said, "Undoubtedly this is the 'Son' of God."

However in the Gospel of Luke, verse forty seven, chapter twenty-three it is mentioned,

"Seeing this spectacle the officer praised his lord and said, "Undoubtedly this man is truthful."

From this one learns that Hadhrat Isa υ was referred to as 'Son' in the Gospel of Mark because he was truthful.

Reply to their second proof

One reply to the second proof of the Christians is **Hadhrat Isa υattributed certain acts of God to himself in a narrative tense, just as a messenger of a king when reporting the accomplishments of the king says, “We conquered this city, we destroyed a certain fort.”** It is quite obvious that these are not the accomplishments of the messenger but of the king but since he relays the message on behalf of the king, he attributes these accomplishments to himself. Similarly Hadhrat Isa υ attributed certain acts of God to himself because he was the messenger of Allaah Ta’ala.

The second reply is that it is possible Hadhrat Jibraeel υ did not bring revelation to Hadhrat Isa υ but Allaah Ta’ala placed it directly in Hadhrat Isa’s υ heart and he in turn reported it exactly as it was revealed to him because of which it seems as if he attributed certain acts of God to himself. Therefore this substantiation of the Christians is baseless. There are many examples of this sort in the Noble Quraan, In Surah Maryam, verse 53,

“Say! O my servants, who have wronged themselves.”

It is obvious that those “who have wronged themselves” are in actual fact the servants of Allaah and not of Rasulullaah ρ but it has been reported exactly as it was revealed to Rasulullaah ρ.

وجوابُ الإشكالِ الأولِ: على تقدير صِحّةِ نُصوص الإنجيلِ، وأنه ليس فيها تحريفٌ: أن لفظَ "الابنِ" فى العهدِ القديم، كان مستعملا بمعنى المحبوبِ والمقربِ والمجتبى، كما يدل عليه كثيرٌ من القرائن فى الإنجيل.

وجوابُ الإشكال الثانى: أن تلك النسبةَ على طريقِ الحكايةِ؛ كما يقول رسولُ المَلِكِ: "إنّا فَتَحْنَا البلدَ الفُلانى" و"لقد حَطَمْنَا القلعةَ الفلانيةَ" وفى الحقيقة هذا الأمرُ راجعٌ إلى المَلِكِ؛ وأما الرسولُ فإنما هو ترجُمانُ المَلِكِ فَحَسْبُ.

والجوابُ الثانى: أنه يحتمل أن يكون الوَحْيُ إلى عيسى عليه السلام عن طريقِ انطِباعِ المعانى فى لَوْحِ قلبِهِ من قِبَلِ العَالَمِ العُلْوِىّ، لا عن طريقِ تمثُّلِ جبرئيلَ عليه السلام فى صورة البشر، وإلقاءِ الكلام إليه؛ فبسببِ هذا الانطباع جَرَى منه عليه السلام كلامٌ مُشْعِرٌ بنسبة تلك الأفعال إلى نفسه؛ والحقيقةُ غيرُ خفيةٍ.

Reply to the first proof: - If we accept that the verses of the Bible are authentic and have not been altered then we would say that the word ‘Son’ in previous times was used with the same meaning as beloved, dear, saintly, as many verses of the Injeel illustrate.

Reply to the second proof: - 1-The attribution to himself was in a narrative tense just as a messenger of the king would say, “We conquered this city, we destroyed this fort.” In reality these are the accomplishments of the king and the messenger is only relaying the message from the king.

2- It is possible that revelation was sent directly into the heart of Hadhrat Isa υ by Allaah Ta’ala and not by Hadhrat Jibraeel taking human form and conversing with Hadhrat Isa υ. Due to this Hadhrat Isa υ attributed these acts to himself the reality of which is not hidden from anyone.

Diction

الإشكالُ - Doubt, misgiving. اَشكَلَ الاَمْرُ it was doubtful. One would say اَشكَلَتْ عَلَيَّ الاَخبَارُ which means the information has become unclear to me. Since both the proofs of the Christians are in reality based on doubts, Shah Sahib referred to their proofs as doubts.

المجتبى - Chosen one, saintly, favourite.
اِجْتَبٰى اِجْتِبَاءً - To like, to choose.

حَطَمَهُ(ض) حَطْمًا وحَطْمَةً - To break, to destroy.

اِنْطِبَاعٌ - To print, to mould.

مُشْعِرٌ - One who gives information, one who reminds.
اَشْعَرَهُ بالاَمْرِ - To give information.

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Summary

The summary of this discussion is that the Noble Quraan has refuted these ridiculous beliefs of trinity, Hulool, etc in various ways. The Quraan has made it clear that Hadhrat Isa υ is Allaah's servant and the pure soul which He placed in the womb of Hadhrat Maryam, whom Hadhrat Jibraeel υ helped and aided with great assistance.

Even if we were to accept that "God" (the quality of speech) took the form of a soul and entered into the body of Hadhrat Isa υ, disguising itself in human form, it does not mean that Hadhrat Isa υ and Allaah Ta'ala are one. As in this case "God" is in the soul whereas Hadhrat Isa υ the body and the soul and body can never be the same. On the contrary it is through the soul that the body attains life and is able to move. **It can be said that the soul is the sustainer of the body but it cannot be said that the soul and body are one.** Therefore the statement of the Christians that Allaah and Hadhrat Isa υ are is

completely wrong and utter ignorance. Allaah Ta'ala is far greater and pure from such an idea.

وبالجملة: فقد ردّ اللّٰهُ تعالى هذا المذهبَ الباطلَ، وبيّن أن عيسى عبدُ اللّٰه وروحهُ المطهّرةُ التى نَفَخَهَا فى رَحِمِ مريمَ الصديقةِ، وأنه تعالى أيّده بروح القدس، وحاطه عليه السلام بعنايةٍ خاصةٍ.

وبالجملة: فلو فرضنا أن اللّٰهَ سبحانه وتعالى ظهر فى الكِسْوَةِ الروحيةِ، التى هى من جنس الأوراح وتدرّع بالبشريةِ، فلا يَنْطَبِقُ لفظُ " الاتحادِ" على هذا المعنى عندالتدقيقِ والإمعانِ، إلا بتسامُحٍ؛ وأقربُ الألفاظِ لهذا المعنى: هو "التقويمُ" ومِثْلُه؛ تعالى اللّٰهُ عَمّا يقول الظالمون عُلُوًّا كبيرًا.

The summary is that Allaah Ta'ala has refuted this false belief, clarifying the true reality of things that Hadhrat Isa υ is Allaah's servant and the pure soul which Allaah placed in Hadhrat Maryam τ. Allaah Ta'ala has also clarified that he has helped Hadhrat Isa υ through Hadhrat Jibraeel υ, who aided and protected him.

In essence if we have to accept that Allaah Ta'ala manifested himself in the form of a soul thereby taking human form then too it does not make sense to say that Allaah Ta'ala and Hadhrat Isa υ have merged, after scrutiny and careful examination except if we overlook it. The correct word for this occurrence is 'Taqweem' (Adaptation) or words of a similar meaning. Allaah Ta'ala is far greater than what these oppressors say, (that Allaah has taken human form and possessed the body of Hadhrat Isa υ. Allaah forbid! Allaah forbid! What relation do such things have with Allaah Ta'ala.)

Diction

أَيَّدَهُ تَائِيْدًا - To make strong, to aid.

حَاطَهُ(ض) حَوْطًا - To protect, to guard.

الكِسْوَةُ - Clothing. Its plural is كِسًى وَكُسًى.

تَدَرَّعَ - To take form.

تَدْقِيق - Precision, exactness.

إمْعان - Careful examination.

أَمْعَنَ النظرَ فى الأمْرِ - To ponder deeply over something.

تَقْوِيم - Adaptation.

قَوَّمَ الشيئَ تقويمًا - To straighten an object.

تقويمُ البُلْدانِ - To illuminate the length and breadth of a city.

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The example of the Christians

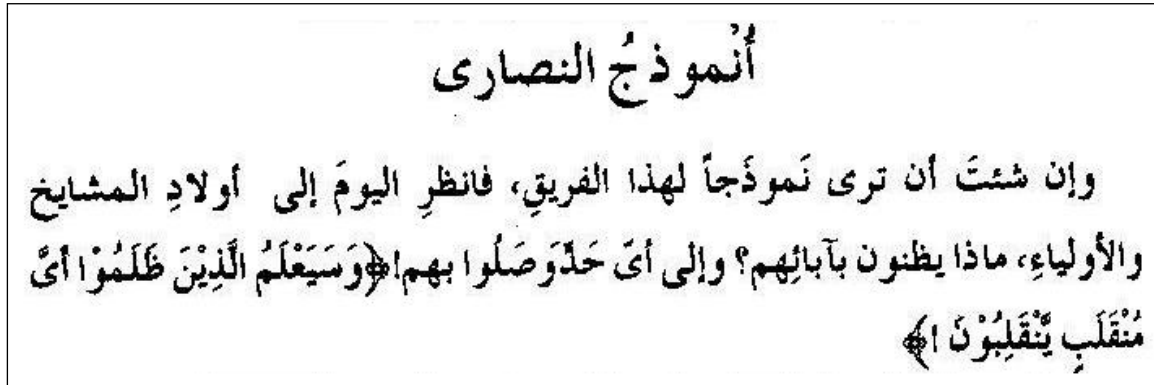
If you wish to see an example of the Christians before your very eyes then look at the son's and disciples of today's Ulama and Mashaikh. How they deviate in their infatuation with their fathers and how they elevate the status of their Mashaikh. This excessive exaggeration was the same sickness of the Christians, who elevated Hadhrat Isa υ to the rank of divinity. Rasulullaah ρ has prohibited such excessive exaggeration saying,

لاتُطْروني كما أَطْرَت النصارى ابنَ مريم، فإنما أنا عبده، فقولوا:

“Do not exaggerate about me as the Christians exaggerated about Hadhrat Isa υ as I am Allaah’s servant so say, “He is the servant of Allaah and His Rasul-messenger.” (‘Bukhaari’, ‘Muslim’)

In the same manner when people exaggerate with regards to their predecessors, elevating them more then their status, they become perpetrators of various deviations. Very soon they will know the dreadful outcome of their actions.

أُنموذجُ النصارى

وإن شئتَ أن ترى نَموذَجاً لهذا الفريقِ، فانظرِ اليومَ إلى أولادِ المشايخ والأولياءِ، ماذا يظنون بآبائهم؟ وإلى أيّ حَدٍّ وَصَلُوا بهم! ﴿وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْا أيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ﴾!

The example of the Christians

If you wish to see an example of the Christians then look at the children of today’s Mashaikh. How do they regard their Mashaikh? How do they elevate them? Very soon these oppressors will learn to which side they will turn.

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The belief of crucifixion and its refutation

The Christians also believe that the Jews killed Hadhrat Isa υ and crucified him. As proof they present this saying of Hadhrat Isa υ,

“Now sleep and rest! The time has arrived and the son of Adam will be crucified at the hands of the oppressors and sinners” (Verse 45 chapter 26)

In addition they also present the statements of the companions of Hadhrat Isa υ as proof.

However this belief of the Christians is completely wrong. Neither did the Jews kill Hadhrat Isa υ nor did they crucify him. **Rather they killed and**

crucified the one whose face was transformed into that of Hadhrat Isa υ and Allaah Ta’ala raised Hadhrat Isa υ to Jannat.

Allaah Ta’ala says in the Noble Quraan,

وَمَاقَتَلُوْهُ وَمَاصَلَبُوْهُ وَلٰكِنْ
شُبِّهَ لَهُمْ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا
فِيْهِ لَفِيْ شَكٍّ مِنْهُ، مَالَهُمْ بِهٖ
مِنْ عِلْمٍ اِلاَّ اتِّبَاعَ الظَّنِّ
وَمَاقَتَلُوْهُ يَقِيْنًام بَلْ رَفَعَهُ
اللّٰهُ اِلَيْهِ(سورۂ نساء آیت ۱۵۷
و۱۵۸)

“They never killed him nor did they crucify him but they were cast into doubt *(when Allaah made the people think that another person was Hadhrat Isa υ, whom they killed instead)*. Indeed those who dispute about him *(who say that Hadhrat Isa υ was crucified)* are definitely in doubt. The only knowledge they possess *(about Hadhrat Isa υ)* is guesswork *(they have no accurate knowledge about his whereabouts)*. With certainty, they never killed him. On the contrary, Allaah raised him towards Himself *(in the Heavens)*. (Surah Nisaa: 157,158)

Ultimately the Jews were fooled into thinking they had killed and crucified Hadhrat Isa υ. Those companions who were unaware of the reality thought the claim of the Jews to be true and also began saying that Hadhrat Isa υ was killed and crucified.

Those that knew the reality were few in number whereas those who were unaware were in the majority, which is why this errant belief spread among the Christians and the reality remained unknown. When the Quraan was revealed, people became aware of this reality.

As far as the saying of Hadhrat Isa υ is concerned, its purpose was not to inform them of his murder but rather of the plotting and scheming

being made by the Jews. Therefore this substantiation of the Christians from the sayings of Hadhrat Isa υ and his companions is completely wrong.

عقيدة مَصْلوبيةِ المسيحِ والردُ عليها

ومن ضلالاتِهم أيضًا: انهم يَجْزِمون بان عيسى عليه السلام قد قُتِلَ، مع أن الواقعَ خلافُ ذلك، وقد شُبِّه لهم، والتبس عليهم الأمرُ. فظنوا رفعَه إلى السماءِ قتلاً، ورَوَوْا هذا الغلطَ كابرًا عن كابر، فكشف اللّٰهُ تعالى السّتارَ عن حقيقةِ الأمرِ في القرآن العظيم قائلاً: ﴿وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ، وَلٰكِنْ شُبِّهَ لَهُمْ﴾

وأما ما ذُكِرَ في الإنجيل من قولِ عيسى عليه السلام في هذا الباب فمعناه: أنه إخبارٌ بجُرأةِ اليهودِ، وإقدامِهم على قتلِهِ؛ ولكن اللّٰه تعالى أنجاه من هذه المَهْلَكةِ.

وأما كلام الحواريين فإنه ناشٍ عن اشتباهِ الأمرِ، وعدمِ وقوفِهم على حقيقةِ الرفعِ الذى لم يكن مألوفًا لعقولِهم، ولا لأسماعِهم.

The belief of crucifixion and its refutation

Also among their deviations is that they used to say with firm belief that Hadhrat Isa υ had been killed whereas the reality is quite the contrary and that is that they were deceived and left in doubt. They thought Hadhrat Isa's υ elevation to heaven meant that he was killed and each generation continued to pass down this incorrect belief. Thereafter Allaah Ta'ala raised the veil on this matter saying,
"They never killed him nor did they crucify him but they were cast into doubt."

As far as the saying of Hadhrat Isa υ, which is repeated in the Bible, is concerned it is merely informing Hadhrat Isa υ of the scheming and plotting of the Jews. Allaah Ta'ala inevitably saved Hadhrat Isa υ from their plotting.

Regarding the saying of the Hawaariyeen that Hadhrat Isa υ had been killed, this arose from the vagueness of this matter and their lack of knowledge thereof.

Diction

جَزَمَ الأَمْرَ (ض) جَزْمًا -To make a firm decision regarding something.

كَابِرًا عَنْ كَابِرٍ - Generation after generation.

السِّتَارُ - Veil. Its plural is سُتُرٌ.

المَهْلَكَةُ - Place of destruction. Its plural is مَهَالِك .

نَاشٍ - Active participle meaning creator.

مالوف - To be familiar.

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Distorting the prophecy of the Peroclitus

All the previous Ambiyaa υ gave glad tidings of the Nabuwwat of Rasulullaah ρ however the clarity with which Hadhrat Isa υ explained the coming of Rasulullaah ρ was not done by any of the other Ambiyaa. Even amidst all the changes and alterations in the Bible, today mention of Rasulullaah ρ can still be found in it. Specifically in the Gospel of Mathew, the prophecy of the Peroclitus is mentioned, which can only refer to Hadhrat Muhammed ρ. It is mentioned in the fourteenth chapter,

“If you have love for me then you will obey my orders.” (Verse 15)

“And I will ask the Father to send to you another Peroclitus, who will teach you everything and remind you of all that I have said.” (Verse 16)

In the twenty-sixth verse it is mentioned,

“But when the Peroclitus comes, who I will send to you from the Father, he will bear witness to me.” (Verse 26)

“And you will bear witness to him because he will be with me from the very beginning.” (Verse 27)

In the sixteenth chapter it is mentioned,

“But I say the truth that my leaving is a blessing for you because if I do not go then the Peroclitus will not come to you but if I leave then he will be sent to you.” (Verse 7)

“He will come and rid this world of sin, filling it with justice and integrity.” (Verse 8)

“Sin because they do not believe in me.” (Verse 9)

“Integrity because I am going to the father and you will not see me again.” (Verse 10)

“Justice because the leaders of the world will be corrupt.“ (Verse 11)

“I wish to tell you more but you will no be able to bear it.“ (Verse 12)

“But when the pure soul will come he will show you the path of truth because he will not speak of his own accord but will repeat all that he hears and he will inform you of what is to transpire.“ (Verse 13)

“He will make known my splendour because he will inform you of all he acquires from me.“ (Verse 14)

“Whatever is the fathers is mine which is why I have said that he will acquire from me and inform you.“ (Verse 15)

Regarding all these verses the Christians say that Hadhrat Isa υ prophesized the coming of the Peroclitus, which is Hadhrat Isa υ himself. After he was crucified and killed he came back to life and returned to his companions. After remaining with them for a little while, he urged them to remain steadfast upon the Bible and then left.

In addition they say Hadhrat Isa υ warned his companions of the doing of many false prophets, advising them to only accept those who will say

his name and accept him and deny the rest. This advice of Hadhrat Isa υ is mentioned in the following verses of the Bible,

1- “Be wary of false prophets who will come to you in the guises of sheep when in reality wolves rage within them. “ (Verse 15, Chapter 7, Gospel of Mark)

2- “O Friends! Do not believe in every soul but test whether they are from the Lord or not? As many false prophets will emerge in this world. (verse 1, Gospel of Mathew)

Allaah Ta’ala has refuted this false belief in Surah Saff, clarifying the truth that the prophecy of Hadhrat Isa υ only fits Hadhrat Muhammed ρ. It is clearly mentioned in the Gospel of Mathew under the discussion of the Peroclitus that “He will reside among you for a period of time. He will teach you everything and he will purify the people from sin.” Whereas the soul of Hadhrat Isa υ, as believed by the Christians, only remained for a short while, therefore the Peroclitus can only refer to Hadhrat Muhammed ρ and no one else.

As far as the statement of Hadhrat Isa υ “If he takes my name, accept him” is concerned it does not mean as the Christians believe that accept him only if he accepts me as god but in reality means “accept him, if he testifies to my Nabuwwat and accepts me as the Rasul of Allaah” and do not accept the one who denies my Nabuwwat.

تحريفُهم في بشارة الفَارْ قَلِيط

ومن ضلالاتِهم أيضًا: أنهم يقولون: إن الفار قليطَ الموعودَ هو عيسى عليه السلام نفسُه، الذى جاء بعد قَتْلِهِ إلى الحواريين، وأوصاهم بالتمسك بالإنجيل

ويقولون: إن عيسى عليه السلام أوصاهم أيضًا بأن المتنبئين سيكثرون، فمن سمَّاني فاقبلوا كلامَه، وإلاَّ فَلاَ.

وقد بَيَّنَ القرآنُ العظيمُ أن بشارةَ عيسى عليه السلام تَصْدُقُ على نبينا صلى الله عليه وسلم، لاعلى الصورةِ الروحيةِ لعيسى عليه السلام؛ لأنه قد صُرِّحَ في الإنجيل بأن الفار قليطَ يمكث فيكم مدةً طويلةً، ويُعلِّم العلمَ، ويُزَكِّيْ الناسَ؛ ولايظهر هذا المعنى في غير نبينا صلى الله عليه وسلم،

وأما ذكرُ عيسى عليه السلام وتسميتُه فالغرضُ منه التصديقُ بنبوتِهِ، لا أن يتخذه رَبًّا، أو يعتقدَ بأنه ابنُ الله.

Distorting the prophecy of the Peroclitus

Among the deviations of the Christians is that they say the prophecy of the Peroclitus, as mentioned in the Bible, refers to Hadhrat Isa υ himself, who came to his companions after he was killed and urged them to hold fast onto the Bible.

They also say that Hadhrat Isa υ said many false prophets will emerge and that they should only accept the one who takes his name and deny the rest,

The Quraan has clarified that the prophecy of Hadhrat Isa υ refers to the Nabuwwat of Hadhrat Muhammed ρ and not to the 'Spirit' of Hadhrat Isa υ. The Bible explicitly states that 'He will remain with you for a while, teach you and purify people" which only fits Rasulullaah ρ. The meaning of "If he takes my name" is that he will testify to the Nabuwwat of Hadhrat Isa υ and not that he believes Hadhrat Isa υ to be God or the son of God.

Diction

فَارْقَلِيط - This is the Arabic form of the Greek word ‘Peroclitus’ which actually has the same meaning as Ahmed, i.e. the one who has been praised the most.

الْمُتَنَبِّيِيْنَ - This is the plural of مُتَنَبِّى which means false prophet.

تَنَبَّأَ تَنَبُّوًا - To claim to be a prophet.

زَكَّاهُ اللّٰهُ تَزْكِيَةً - To purify.

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Summary of the Deviations of the Christians

Four specific things can be found in Hadhrat Isa υ,

1- He was born without a father.

2- He was raised to the Heavens while still alive.

3- He will descend from Heaven close to the last hour when Dajjaal will emerge.

4- The chain of Ambiyaa-prophets in the Bani Israa’eel ended with him.

The Christians have created various deviant beliefs with regards to these four features of Hadhrat Isa υ.

1- Based upon the first feature they created the belief that Hadhrat Isa υ is God, leaving the belief of Tauheed and trapping themselves in the concept of Trinity.

2- They could not understand how Hadhrat Isa υ was raised to Heaven and in their confusion began to believe that Hadhrat Isa υ was killed and crucified.

3- Not stopping here, in order to hide the shame of his murder they invented the belief of 'Kafaarah', changing the prophecy of the descent of Hadhrat Isa υ at the time of the emergence of Dajjaal saying that his spirit had already descended.

4- They took the meaning of Hadhrat Isa υ being the last prophet of the Bani Israa'eel to mean that he is the last prophet to be sent by Allaah, claiming that Christianity is the final religion until eternity and will never be abrogated.

This is the summary of their deviations.

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Munafiqeen (Hypocrites)

A Munaafiq (Hypocrite) is that person whose outward actions and inner beliefs contradict each other, i.e. he does not believe in what he utters with his tongue. For example, a person who extends a hand of friendship while concealing enmity in his heart is a Munaafiq (Hypocrite). This is the general definition of Munaafiq whereas in the terminology of Shariaat a Munaafiq is that person who verbally professes faith in Allaah and his Rasul while contradicting it in his heart. This is the specific meaning of Munaafiq which is being referred to here.

Types of Munaafiqs: -

At the time when the Quraan was revealed the Munaafiqs were of two types,

1- **Some would claim to be Muslim when in reality they were disbelievers or staunch Mushrikeen.** The outcome of these Munafiqeen (Hypocrites) in the Hereafter will be far worse then that of the disbelievers and Mushrikeen. Allaah Ta'ala has says in the Noble Quraan,

إِنَّ الْمُنَافِقِيْنَ فِيْ الدَّرْكِ الْأَسْفَلِ مِنَ
النَّارِ (سورۃ النساء آیت ۱۴۵)

“Most assuredly, the hypocrites shall be in the lowest depth of the fire *(of Jahannam)*.” (Surah Nisaa: 145)

2- **Some had accepted Islaam but were not firm on Imaan,** i.e. they verbally professed Imaan but lacked conviction in their hearts. It is for this reason that they had no enthusiasm for Islaamic practices and neither did they aid the Muslims in any way nor show concern for the Aakhiraat-Hereafter or possess love for Allaah and His Rasul.

The first group were guilty of **Nifaaq I’etiqaadie (hypocrisy in belief)** whereas the second group were guilty of **Nifaaq Amali (Hypocrisy in practice).**

ذِكْرُ المنافقين

نِفاقُ الاعتقادِ ونفاقُ العملِ

أما المنافقون: فكانوا على قسمين :

١– طائفةٌ منهم يقولون بألسنتهم: ”لا إله إلا الله، محمد رسول الله “، وقلوبُهم مطمئنةٌ بالكفر، ويُضمِرون الجحودَ الصرفَ في أنفسِهم، قال الله تعالى في حقّهم: ﴿إِنَّ الْمُنَافِقِيْنَ فِيْ الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ﴾

٢– وطائفةٌ دخلوا في الإسلام مع ضُعْفٍ فيه.

Munafiqeen

Nifaaq I’etiqaadie and Nifaaq Amali

The Munafiqeen fall into two groups: -

1- Those who would verbally profess that there is none worthy of worship but Allaah and Muhammed ρ is Allaah’s Rasul, whereas their hearts were fixed upon disbelief. They would conceal their disbelief in their hearts. Allaah Ta’ala has said regarding them, “Most assuredly, the hypocrites shall be in the lowest depth of the fire.”

2- Those that had entered into the fold of Islaam but lacked conviction.

Diction

أَضْمَرَ الأَمْرَ إِضْمَارًا - To conceal, to hide.

الجُحُوْدُ- Disbelief, refutation.
جَحَدَهُ (ف) جَحْدًا وجُحُوْدًا- To disbelieve, to deny.
جَحَدَ حَقَّهُ وبِحَقِّهِ- To deny something despite possessing knowledge thereof.

الدَّرْكُ- Pit, section, sector.

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Various forms of Nifaaq Amali

In every age there are people who are guilty of Nifaaq Amali, i.e. even if they may be Muslim outwardly they lack conviction in their Imaan. These people fall under different groups,

1- **Some follow the tendencies of their kinsmen in Imaan and Kufr.** If their kinsmen remain steadfast on Imaan, they do so too but if their kinsmen return to disbelief, they follow suit as well.

2- **The hearts of some have become so infatuated with love for this world that there remains no room in their hearts for the love of Allaah and His Rasul.** They forever remain chasing after the beauties and luxuries of this world and even by chance do not feel inclined towards the requisites of Islaam and Imaan.

3- **Greed for wealth, jealousy as well as other evil qualities has permeated the hearts of some to such an extent that they find no pleasure in supplicating and calling to Allaah.** Neither do they weep before Allaah nor is there any desire to obtain the blessings of worship. Even if they do perform some act of worship they find no pleasure therein.

4- **Some people remain constantly occupied with worldly activities such that they find no time to prepare for the Aakhiraat-Hereafter or**

even to ponder over it. They become so negligent of the Aakhiraat-Hereafter that it is as if there is no such thing.

5- **The hearts of some people are plagued with doubts and misgivings with regards to Allaah, Rasulullaah ρ, the Noble Quraan and other matters of Deen.** He has not reached the stage where he completely renounces Islaam and therefore still remains a Muslim but is nevertheless deprived from the blessings of Islaam.

The reasons for these doubts vary. For example, in the time of Rasulullaah ρ the fact that he was human and therefore drank, ate, married, etc was a cause of doubt for some. The widespread propagation and acceptance of Islaam as well as the expansion of the Islaamic Empire created doubts in the minds of some. Just as some people say that Islaam did not spread because of its beauty but rather because of its power as an ally and through its governors, which is in total contrast with the reality. Similarly some people have the doubt that Islaam spread by the might of the sword whereas in reality it was its beauty that attracted people towards it, causing it to spread and continue to spread. **The sword was only lifted to put an end to all forms of corruption.**

In essence these forms of doubts regarding Allaah, the Noble Quraan and other injunctions of Deen arise for various reasons such as ignorance, lack of knowledge or even western education, which weakens one's Imaan.

6- **Some people aid and assist the disbelievers because of prejudice or out of allegiance to their own tribes or family.** They openly or secretly aid the disbelievers, causing harm to Islaam.

These are all various forms of 'Nifaaq Amali. In the early period of Islaam they were common and many can still be found among the Muslims today. May Allaah protect Islaam from such Munafiqeen. *Aameen*

مَظاهِرُ نِفاقِ العملِ

١- فمنهم من يعتاد موافقةَ قومِهم: إن ثَبتَ القومُ على الإيمان ثبتوا، وإن رجع القومُ إلى الكفر رجعوا.

٢- ومنهم من استولى على قلوبِهم الانسياقُ وراءَ اللذاتِ الدنيويةِ الدنيئةِ، بحيثُ لم يَذَرْ في قلوبهم مكانًا لحبِ الله، وحُبِّ رسولِهِ صلى الله عليه وسلم.

٣- ومنهم من تملَّكَ قلوبَهم الحرصُ على المالِ والحسدُ والحِقْدُ، ونحوُ ذلك من الرذائل، بحيث لم يَبْقَ في قلوبِهم محلّ لحلاوةِ الابتهالِ والمُناجاةِ، ولا لبركاتِ العباداتِ.

٤- ومنهم مَنِ انْغَمَسُوا في شُئُونِ المَعاش واشتغلوا بها، حتى لم يبقَ لديهم فرصةٌ للاهتمامِ بأمرِ الآخرة، ولترقُّبِها وللتفكيرِ فيها.

٥- ومنهم من تخطُر ببالِهم ظنونٌ واهيةٌ وشبهاتٌ ركيكةٌ في رسالةِ نبينا صلى الله عليه وسلم، وإن لم يبلغوا إلى أن يخلَعوا رِبْقَةَ الإسلامِ عن عُنُقِهم، وينفضُّوا أيديهم منه بَتاتا.

وسببُ تلك الشكوك: جَرَيانُ الأحكامِ البشريةِ على نبينا صلى الله عليه وسلم، وظهورُ الملةِ الإسلاميةِ في صورةِ سَيْطرةِ المُلوكِ على أطراف البلاد، وأمثالُ ذلك.

٦- ومنهم من حَمَلَتْهم مَحبةُ القبائلِ والعشائرِ على أن يبذلوا الجُهْدَ البليغَ في نصرتِهم، وتقويتِهم وتأييدِهم، ولوكان ذلك على مُناواةِ أهل الإسلام؛ ويُضَعِّفون أمرَ الإسلام عند التعارض، ويُلحقون به الضَرَرَ.

Various forms of Nifaaq Amali

1- Some of the Munafiqeen are those who were loyal to their kinsmen. If their kinsmen remained firm on Imaan, they did so too and if their kinsmen disbelieved, they disbelieved as well.

2- Some were those whose hearts were overcome with love for this worthless world. Due to this there remained no room in their hearts to love Allaah and his Rasul.

3- Some were those whose hearts were overwhelmed by greed for wealth, jealousy and other similar evil traits. Due to this their hearts found no pleasure in supplicating and calling to Allaah or in deriving the blessings of worship.

4- Some were those who remained so occupied with worldly activities that they found no free time to prepare for the Aakhiraat-Hereafter or even ponder over it.

5- Some were those whose hearts were plagued with doubts and misgivings regarding the Nabuwwat of Rasulullaah ρ, even though it had not reached the stage where he completely renounces Islaam.

The reasons for these doubts and misgivings are the fact that Rasulullaah ρ was human or the widespread propagation of Islaam in the form of conquests as well as other similar matters.

6- Some were those whose love for their tribesmen and nation prompted them to aid and help them even if it be against the Muslims or weaken the religion of Islaam.

Diction

مظاهر - This is the plural of مظهر which means outward expression.

استولى عليه استيلاء - To overwhelm, to permeate.

الانسياق - To move.

يذر الشيئ - To leave.

تَمَلَّكَ الشيئَ - To become the owner, to take possession.

اِبْتَهَلَ الى الله اِبْتِهَالاً - To fall down and supplicate to Allaah.

نَاجَى مُنَاجَاةً - To whisper. Here it means to supplicate.

اِنْغَمَسَ فى الماء - To swim.

اِنْغَمَسَ فى الشيئ - To enter into something.

تَرَقَّبَهُ تَرَقُّبًا - To wait, to keep in mind.

خَلَعَ الشيئَ (ف) خَلْعًا - To remove.

رِبْقَةٌ - The noose of a rope.

نَفَضَ (ن) نَفْضًا وَانْفَضَّ الثوبَ - To dust one's clothes.

بَتَاتًا - Undoubtedly.

سَيْطَرَة - Overpower, conquer.

نَاوَاهُ مُنَاوَاةً - To make enemies.

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Further explanation of the two types of Nifaaq

All the forms of Nifaaq which were just explained were all examples of Nifaaq Amali or Nifaaq Akhlaaqi. It is called Nifaaq Amali or Nifaaq

Akhlaaqi because it becomes apparent from one's actions (Aamaal) or manners (Akhlaaq).

Nifaaq I'etiqaadie on the other hand does not become apparent by the actions of the Munaafiq, on the contrary he surpasses others in acts of worship in order to fool them and conceal his Nifaaq.

One should keep the following in mind, Nifaaq Amali and open sinning are two separate concepts having vast differences. When a true believer indulges in any act of sin, he laments over his actions and repents for his sins very quickly.

For example, when Maaiz Aslami τ committed adultery, he immediately went to Rasulullaah ρ to repent for his sin and until he was not punished found no peace in his heart. On the other hand those guilty of Nifaaq Amali find pleasure in breaking the laws of Shariaat and repent very little for their sins.

In addition those guilty of Nifaaq Amali possess no love for Allaah and His Rasul nor do they have firm Imaan whereas the believer guilty of open sinning still possesses love for Allaah and His Rasul as well as Imaan. If this difference will be borne in mind then 'Allaah-willing' understanding the Quraan and Hadeeth will be made easy.

One should also know that from the two forms of Nifaaq, knowledge of the first (i.e. Nifaaq I'etiqaadie) is impossible to determine after the demise of Rasulullaah ρ as the secrets of the heart can only be discovered through Wahy (revelation), which has ended with the demise of Rasulullaah ρ. Therefore knowledge of Nifaaq I'etiqaadie cannot be acquired through any means now.

However the second type of Nifaaq (i.e. Nifaaq Amali) can be determined by those signs, which were mentioned in Hadeeth. For example, Hadhrat Abdullaah bin Umar narrates that Rasulullaah ρ has said, "He in whom four qualities are found is a Munaafiq and he who possess one of these qualities possesses one quality of Nifaaq until he abandons it.

1- When he is given a trust, he squanders it.

2- When he speaks, he lies.

3- When he makes a promise, he breaks it.

4- When he argues with someone, he curses. (‘Mishkaat’ page15)

Hadhrat Abdullaah bin Umar also narrates that Rasulullaah ρ has said,

مَثَلُ الْمُنَافِقِ كَالشَّاةِ العَائِرَةِ بَيْنَ
الغَنَمَيْنِ، تَعِيرُ اِلٰى هذه مَرَّةً والىٰ
هذه مَرَّةً (رواه مسلم، مشكوٰة ص ١٧)

“A Munaafiq is like that sheep who walks between two bulls, sometimes with the one and sometimes with the other.” (‘Mishkaat’ page 17)

In essence Nifaaq is associated with the heart, whether it be Nifaaq I’etiqaadie or Nifaaq Amali. However Nifaaq Amali can be determined by those signs which were mentioned by Rasulullaah ρ, which occurs in abundance in this age. Is anyone guilty of Nifaaq I’etiqaadie today? Only Allaah possesses knowledge of this. However it is highly possible that such Munafiqeen exist and we do not know who they are.

الكلام حول قسمَي النفاق:

وهذا القسمُ من النفاق هو نفاقُ الأعمال والأخلاق، ولايمكن الاطلاعُ على النفاقِ الأولِ بعدَ سيدنا محمدٍ صلى الله عليه وسلم، لأنه من الأمورِ المَغيبةِ، ولايمكن الاطلاعُ على مكنوناتِ القلوبِ.

والنفاقُ الثاني كثيرُ الوقوع، لاسِيَّما في عصرِنا، وإليه جاء ت الإشارة في الحديثِ الشريف: "أربع من كنَّ فيه كان منافقا خالصاً: إذا اؤْتُمن خان، وإذا حدَّث كذب، وإذا عاهد غدَر، وإذا خاصم فجر" وقال: "هَمُّ المنافقِ بطنُه، وهمُّ المؤمنِ فرسُه" إلى غير ذلك من الأحاديثِ.

Further explanation on the two types of Nifaaq

This type of Nifaaq (the six forms of which were discussed earlier) is known as Nifaaq Amali or Nifaaq Akhlaaqi. To determine whether the first type Nifaaq is perpetrated or not is impossible after the demise of Rasulullaah ρ as it is among those aspects of the unseen and it is impossible to determine the secrets of the heart.

The second type of Nifaaq occurs frequently, particularly in this day and age. This type of Nifaaq has been referred to in the Hadeeth, “He in whom four things are found is a Munaafiq.

1- When you rely on him, he betrays you.

2- When he speaks, he lies.

3- When he promises, he breaks his promise.

4- When he argues, he curses.”

Rasulullaah ρ has also said, “The objective of a Munaafiq is his stomach and the objective of a believer is his horse” as well as many other Ahaadeeth of this sort.

Note: -The last Hadeeth quoted by Shah Sahib (A.R) could not be found in any of the books of Hadeeth.

Diction

مَكْنُونات - This is the plural of مَكْنُونَة which means secret, undisclosed, confidential.

كَنَّ العلمَ فى نفسه(ن) كَنًّا و كُنونًا - To conceal in the heart.

غَدَرَ(ن ض س) غَدْرًا -To break a pledge.

الهَمُّ - Purpose, objective.

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Why did Allaah Ta'ala mention the qualities of the Munafiqeen in the Noble Quraan?

Allaah Ta’ala has described the evil and mischief of the Munafiqeen in great detail in the Noble Quraan. Allaah Ta’ala has also mentioned the actions and practices of both types of Munafiqeen so that all Muslims may safeguard themselves from these practices and instils within themselves the qualities of those who are sincere.

الغرضُ من ذِكْرِ أحوالِ المنافقين فى القرآن العظيم

وقد كشف اللّٰهُ تعالى فى القرآنِ العظيمِ عن مَعايِبِ المنافقين وأعمالِهم، وذَكَرَ من أحوالِ الفريقين أشياءَ كثيرةً، لتحترزَ الأمةُ بأسْرِها منها.

Why did Allaah Ta'ala mention the qualities of the Munafiqeen in the Noble Quraan?

Allaah Ta’ala has revealed the faults and misdeeds of the Munafiqeen in the Quraan. Allaah has mentioned the conditions of both groups so that the entire Muslim Ummat can safeguard themselves from such evil traits.

Diction

مَعَايِبُ - This is the plural of مَعابٌ ومَعَابَةٌ which means faults or evils.

بِأَسْرِهَا- Completely, entirely. One would say هذا لَكَ بِأَسْرِهِ which means this is entirely for you.

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The example of the Munafiqeen

It has already been mentioned that Nifaaq I’etiqaadie cannot be ascertained but Nifaaq Amali can, through certain signs. Now Shah Sahib (A.R) will illustrate two examples of the Munafiqeen.

1- **The attendants and courtiers of today’s kings and presidents are the Munafiqeen of this day and age.** Go into the courts of

the kings and you will see how their courtiers and attendants give preference to the king’s desires over the desire of Allaah Ta’ala. That which is completely prohibited in Shariaat, such as murder, is quickly carried out in accordance with the king’s orders. They will even present various justifications for the murder whereas it is not permissible to obey anyone if it contradicts the laws of Allaah Ta’ala. Ponder for a moment, what difference is their between the Munafiqeen of old and those living in this era? There is no difference; they are all birds of the same feather.

In the era of Nabuwwat the Munafiqeen would hear the words of Rasulullaah ρ directly from him and still resort to Nifaaq and today the Munafiqeen hear the laws of Shariaat from reputable sources and still act contrary to it. This is why they are both the same.

2- **Modernists whose hearts are plagued with various doubts regarding Islaam and the teachings of Islaam.** They base their arguments on various verses of the Quraan as well as Ahaadeeth and criticise Islaam. Even though they present themselves as Muslim, they have completely forgotten the Aakhiraat-Hereafter, which is why they make no preparation for it. Their hearts are unsatisfied with Islaam therefore they are also an example of the Munafiqeen.

نَموذَجُ المنافقين

وإنْ شئتَ أن ترى نَموذَجًا للمنافقين، فانطلقْ إلى مجالسِ الأمراء، وانظر إلى مُصاحبيهم ونُدَمائِهم، يُؤْثِرون رِضَى الأمراء على رِضَى اللّٰهِ تعالى. ولافرق عند المُنْصِفِ بين المنافقين الذين سَمِعوا كلامَ الرسولِ صلى اللّٰه عليه وسلم مُبَاشَرةً ثم نافقوا،وبَيْنَ هؤلاءِ المنافقين الذين وُلِدُوا في هذا الزمانِ، ثم علموا أحكامَ الشريعةِ بطريقِ القَطْعِ واليقين، ثم أقدموا على خلافِها، وانحرفوا عنها.

وكذلك طائفةٌ من المعقوليين الذين تمكَّنَتْ في خواطِرِهم شكوكٌ وشبهاتٌ كثيرةٌ، ونَسَوا الدارَ الآخرةَ، فهم أيضًا نَموذَجُ المنافقينَ.

The example of the Munafiqeen

If you wish to see an example of the Munafiqeen then go to the courts of kings and have a good look at his courtiers and attendants, how they give preference to the desires of the king over the laws of Allaah Ta'ala. There is no difference between those Munafiqeen that heard the words of Rasulullaah ρ directly from him and still resorted to Nifaaq and those of today, who have learnt the laws of Shariaat from reputable sources and still act contrary to it.

Similarly the group of modernists whose hearts are plagued with various doubts and have completely forgotten the Aakhiraat-Hereafter is also an example of the Munafiqeen.

Diction

نُدَمَاءُ - This is the plural of نَدِيم meaning courtiers or attendants.

آثَرَهُ إِيثَارًا - To give preference to.

بَاشَرَالاَمْرَ مُبَاشَرَةً - To do something yourself.

اَقْدَمَ عَلٰى قِرْنِهٖ - To be bold, to be audacious.

مَعْقولى - Modernist.

تَمَكَّنَ فيه - To be plagued.

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The Noble Quraan is a book of guidance for every age

When reciting the Quraan or reading its commentaries **do not think for even a moment that the arguments and refutations in the verses of debate only apply to a certain group which only existed at the time when the Quraan was revealed.** The reality of the matter is that there is no fault or deviation of the previous nations which are not prevalent today. As is mentioned in the prophecy of Rasulullaah ρ,

لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، حَتّٰى لَوْ دَخَلُوْا جُحْرَ ضَبٍّ تَبِعْتُمُوْهُمْ، (متفق عليه) (مشكوٰة ص ۴۵۸)

"You will follow in the practices of those who came before you, step for step such that if anyone of them entered the hole of an iguana you will do so too." ('Mishkaat' page 458)

This why it is necessary for each Qaarie and Mufassir to understand perfectly well that even though deviant groups have been refuted in the Quraan, **its purpose is not only to refute these particular groups but to make their deviations known as well. As these deviations, to whatever extent, exists in every nation and group.** Thus every Muslim will safeguard himself from such acts and instil within himself the correct beliefs as well as carry out virtuous deeds.

Whatever beliefs of the deviant sects which were necessary to explain and refute have already been mentioned. Allaah willing, this will prove sufficient for understanding the verses of debate.

القرآنُ كتابُ كلِ عصر

وعلى كلٍّ، فإذا قرأتَ القرآنَ فلا تحسبْ أن المخاصمةَ كانت مع قومٍ انقرضوا كلا، بل مامن بلاءٍ كان فيما سبق من الزمان إلا وهو موجودٌ اليومَ بطريق الأنموذجِ، كما ورد فى الحديث الشريف: "لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ" فمقصودُ القرآن الكريمِ بيانُ كلياتِ تلك المفاسدِ، لاخصوص الحوادث.

هذا ماتيسر لى فى هذا الكتاب من بيان عقائد الفرق الضالة، والرُدودِ عليها؛ وأظُن أن هذا القدرَ كافٍ فى فهم معانى آيات الجدل إن شاء الله تعالى.

The Quraan is a book for every age

When reciting the Noble Quraan do not think for even a moment that these arguments and debates are directed to a nation who has already been destroyed. In fact there is no deviation that existed in the previous generations which cannot be found today. For example, as it is mentioned in the Hadeeth, “You will follow in the practices of those who came before you, step for step such that if anyone of them entered the hole of an iguana you will do so too.” **The purpose of the Quraan is to explain the deviations perpetrated and not the incidents which occurred previously.**

This has been an explanation as well as refutation of the deviant sects and their beliefs, which I have simplified in this book. I am confident that it will be sufficient for understanding the verses of debate. *Insha-Allaah*

Diction

إِنْقَرَضَ الْقَوْمُ - Complete destruction and annihilation of everyone.

كَلاَّ - Definitely not.

سَنَنٌ - Practice. One would say إِسْتَقَامَ فُلاَنٌ عَلَى سَنَنٍ وَاحِدٍ that he remained upon one practice or إِمْضِ عَلَى سَنَنِكَ meaning, remain upon your practice.

رُدُوْدٌ - This is the plural of رَدٌّ which means refutation or denunciation.

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Lesson two

Explanation of the remaining sciences

Lesson one was an explanation of the verses of debate. In lesson two the remaining of the five sciences will be explained. First the science regarding mention of Allaah Ta'ala's favours will be explained, second the science regarding mention of the incidents of the past will be explained, thereafter the science regarding mention of death and what transpires after death, then the science regarding injunctions and lastly a specific category of the science regarding mention of the incidents of the past will follow.

The science regarding mention of Allaah Ta'ala's favours

The underlying purpose for the revelation of the Noble Quraan is for the reformation of every single individual, whether Arab or Non-Arab, Bedouin or urban resident. It is for this reason that Allaah Ta'ala did not mention every single favour bestowed upon man but instead only mentioned those favours which are easily recognised and understood by every person. In addition the names of Allaah as well as His attributes have been explained in a simple manner, easy to for every person to understand using his own natural abilities and Allaah-given intelligence regardless whether he has studied philosophy and science or not.

If the discussion of Allaah's favours had been unnecessarily intricate or only those favours known to a few were mentioned then the majority of people would find it hard to understand the Quraan, thus the underlying purpose for the revelation of the Quraan would be unfulfilled.

الفصل الثانى

فى

بَقِيَّةِ مباحِثِ العلومِ الخَمْسة

بيانُ التذكيربآلاء اللّٰه

لِيُعْلَمْ أن نزولَ القرآنِ الكريمِ إنما كان لإصلاحِ النفوسِ البشريةِ سواءٌ كانوا عَرَبًا أو عَجَمًا، بَدْوًا أو حَضَرًا ؛ فلذلك اقتضت الحكمةُ الإلٰهيةُ أن لا يُخاطبَ الناسُ فى التذكيربآلاء اللّٰه إلا بماتَسَعُه أذهانُهم، وتُحيط به مَدارِكُهم، ولايُبالَغَ فى البحث والتحقيق مبالغةً زائدةً؛ فسيق الكلامُ فى أسماء اللّٰه تعالى وصفاتِه بوجهٍ يمكن فهمُه، والإحاطةُ به بإدراكِ وفِطَانةِ خُلِقَ أكثرُ أفرادِ الإنسانِ عليهما فى أصل خِلقتِهم، من دون حاجةٍ إلى مُمارَسةِ الفلسفة الإلٰهية ومُزاوَلةِ علم الكلام.

Lesson two

Explanation of the remaining sciences

The science regarding mention of Allaah Ta'ala's favours

One should understand that the Quraan was revealed for the reformation of man whether Arab or Non-Arab, Bedouin or urban resident. It is for this reason that the wisdom of Allaah found it befitting to only mention those favours which could be easily understood and refrained from intricate discussions. Therefore the names and attributes of Allaah have been explained in such a manner that is easy to understand and comprehend using one's natural abilities and intelligence, with no need for proficiency in science and philosophy.

Diction

الْبَدْوُ - Bedouin.

اَلْحَضَرُ - Urban resident.

مَدَارِك - Common sense.

مَارَسَ مِرَاسًا وَمُمَارَسَةً الأَمْرَ - To practice, to make effort, to achieve proficiency.

زَاوَلَهُ مُزَاوَلَةً - To endeavour, to strive.

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Proof of Allaah's existence and explanation of Allaah Ta'ala's attributes

Without the recognition of Allaah Ta'ala and His attributes reformation is impossible, thus it is of utmost importance to prove the existence of Allaah as well as His attributes. However the majority of the masses all believe in a Sovereign Creator of the universe, none completely deny this, which is why Allaah Ta'ala proved His existence in a subtle manner.

On the other hand Allaah Ta'ala, in numerous places, explained His attributes with great clarity because without it one cannot gain recognition of Allaah Ta'ala, which is the most beneficial aspect for the reformation of man.

For example, those who do not know that Allaah Ta'ala is the Provider, will believe any other creation to be their provider, despite them believing in Allaah Ta'ala. Some will believe their fathers, husbands or even kings to be their providers, while others will regard their businesses and farms as their providers.

Similarly those who do not know that Allaah Ta'ala is severe in His punishment will indulge in numerous sins, despite having Imaan.

Those that do not know that Allaah is All-Forgiving or the Most-Merciful will become despondent of the mercy of Allaah, considering Allaah's forgiveness impossible and improbable.

In essence reformation and purification of man is impossible without recognition of Allaah Ta'ala's attributes. It is for this reason that it is necessary to explain the various attributes of Allaah. At the same time explanation of Allaah's attributes with complete perfection and precision, in a manner which man can fully comprehend, is impossible. It is for this reason that those praiseworthy qualities of man, recognised by all were chosen and attributed to Allaah Ta'ala. At the same time Allaah Ta'ala has clarified that these qualities of man are in no way the same as the qualities of Allaah.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There are none similar to Him. He is All-hearing, All-Seeing."

So that those who are unaware will not compare the attributes of Allaah Ta'ala with that of their own. While those attributes which could lead man astray were prohibited from being attributed to Allaah Ta'ala, for example, to ascribe having children to Allaah Ta'ala, crying, wailing and similar qualities are all prohibited and Haraam (Forbidden).

Shah Sahib writes in Hujjatul-laahil Baalighah,

"Knowledge of Tauheed and the attributes of Allaah should be so clear that it could be understood by one's own intellect and should not be so difficult or intricate such that it can be understood by a select few only. This is why Allaah Ta'ala attributed only a few select qualities to himself, which people could understand and were used among themselves, i.e. living, seeing, ability, speech, anger, mercy, majesty, independence, etc.

Along with this it was also stated that none resemble Allaah in these qualities, thus He is alive but not as man is, He sees but not as we see, He is able but not as we are, He has will but not as we do, He has the power of speech but not as we speak and the same can be said for all the other qualities of Allaah Ta'ala.

This dissimilarity with man was elucidated using those facets which are impossible for man to achieve such as knowledge of the number of drops of rain, grains of sand in the desert, leaves upon trees, the number of breathes taken by each animal, being able to see a black ant in the darkest of nights, hearing the beating of each heart beneath the sheets within those homes with lock doors." (page 23 volume 1)

إثباتُ الذاتِ وبيانُ الصفاتِ

فأَثْبَتَ سبحانه وتعالى ذاتَ المُبْدِأ إجمالاً ، إذ أن معرفتَه تعالى مركوزةٌ في فِطْرَةِ بني آدم؛ لاترى طائفةً منهم في الأقاليمِ الصالحةِ، والأماكنِ القريبةِ من الاعتدال يُنْكرون ذلك.

ولما كان إثباتُ الصفاتِ الإلٰهيةِ بطريق الإمعانِ، وتحقيقِ الحقائقِ، مُسْتحيلا بالنسبة الى أفرادِ الإنسانِ؛ ولو لم يَطَّلِعُوا على صفاتِهِ تعالى إطلاقًا لم يَصِلوا إلى معرفةِ الربوبية التى هى أنفعُ الأشياءِ فى تهذيبِ النفوسِ؛ فكان من حكمةِ اللّٰه تعالى: أنه اختار شيئًا من الصفاتِ البشريةِ الكاملةِ التى يعرفونها، ويجرى التمدُّحُ بوجودِها فيما بينهم، فاستعملَها بإزاءِ المعانى الدقيقةِ الغامضةِ التى لا مَدْخَلَ للعقولِ البشرية فى ساحةِ جَلالِها؛ وجَعَلَ الأصْلَ المصَّرحَ بقوله تعالى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ تِرْياقا للداء العُضالِ من الجهل المُرَكَّبِ؛ وَمَنَعَ من إثبات الصفاتِ البشريةِ التى تُثير الأوهامَ إلى العقائد الباطلةِ، كإثباتِ الولدِ والبُكاء والجَزَعِ له تعالى شأنُه.

Proof of Allaah's existence and explanation of Allaah's attributes

Allaah Ta'ala has proven His existence in a subtle manner, (that Allaah exists and not explaining further) because recognising Allaah is part of the nature of man (i.e. the quality of recognition has been placed within him). You will not see any nation or group of sound mind denying the existence of Allaah Ta'ala.

When establishing the attributes of Allaah Ta'ala with complete perfection and research seemed impossible when considering the

inabilities of man, the recognition of which is entirely necessary for the reformation of man, the wisdom of Allaah selected certain praiseworthy qualities of man, well known to people and held in esteem by them, which He attributed to himself.

The minds of man cannot fathom its true meaning which Allaah explained with the principle, “There are none similar to him.” This is an antidote for the incurable disease of gross ignorance and prevents people from attributing to Allaah those qualities of man that lead to deviant beliefs such as having children, weeping, anxiety, astonishment, from which Allaah Ta’ala is pure.

Diction

المُبْدِأُ - The originator, creator of the universe.
بَدَأَ وأَبْدَأَ اللهُ الخلقَ.- Allaah created all of creation.

مركوزة - Passive participle meaning engraved.
رَكَزَ(ن ض) رَكْزًا الرُمحَ - To carve in the sand using a knife.

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The attributes of Allaah Ta’ala are Towqeefi

The attributes of Allaah Ta’ala as well as His blessed names are all Towqeefi and based upon narration, i.e. only those attributes and names established by the Quraan, Hadeeth and consensus of the Ummat can be used for Allaah Ta’ala. We cannot attribute any quality to Allaah of our own accord as adherence to two things is essential when attributing any quality to Allaah Ta’ala,

1- Only two those qualities can be attributed to Allaah, which can be understood by every person using his natural intellect and Allaah-given intelligence whereas those qualities not easily understood by every

person or only understood by the educated class were not attributed to Allaah Ta'ala.

2- Only those qualities were attributed to Allaah which do not lead to any forms of deviation or distortion of the fundamental beliefs of Islaam. Those qualities which distort the fundamental beliefs of Islaam were not attributed to Allaah Ta'ala.

Since fulfilling both these conditions is extremely difficult, virtually impossible and beyond the capabilities of man, Shariaat has stipulated that the attributes and names of Allaah Ta'ala are all Towqeefi thus no person is permitted to freely add to them as he pleases.

صفاتُه تعالى توقيفيةٌ

وإن أمعنتَ النظرَ في مسئلةِ الصفاتِ الإلٰهية تَجَلّى لك أن الجَرْيَ على مِسْطَرَةِ العلومِ الإنسانيةِ، غيرِ المكتسبة، وتمييزَ صفاتٍ يجوز أن تُنْسَبَ إلى اللّٰه تعالى، ولايقع بها خللٌ، عن الصفاتِ التي يُؤَدِّي إثباتُها إلى الأوهام الباطلةِ، أمرٌ دقيقٌ خطيرٌ للغاية، لايُدْرِكُ غورَه جمهورُ الناس؛ فلا جَرَمَ كان هذا العلمُ توقيفيا، لم يُسْمَحْ فيه بالبحث بحُرِّيةٍ وإطلاقٍ.

The attributes of Allaah Ta'ala are Towqeefi

If you ponder deeply over the attributes of Allaah Ta'ala you will discover that traversing the path of un-acquired knowledge and separating those qualities which are permissible to attribute to Allaah, without causing any distortion from those qualities which lead to deviant beliefs is extremely difficult and virtually impossible. The depths of this knowledge cannot be reached by many thus without a doubt this knowledge is Towqeefi, none are allowed to delve into this discussion freely.

Diction

أَمْعَنَ النظرَ في الأَمْرِ - To ponder deeply.

تَجَلّٰى تَجَلِيًّا الشيئُ - To become clearly apparent.

مِسْطَرَةٌ - The tool with which a line is drawn, this refers to a path or manner.

خَطِيْرٌ - High status.

الغَــوْرُ - Depth.
غَــارَ الماءُ يَغُوْرُ غَوْرًا - To reach the depths.

اِطْلاَقٌ - Freely, without restraint.

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Explanation of Allaah Ta'ala's favours and the signs of His Majesty

Allaah Ta'ala has showered innumerable favours upon His servants. Allaah says,

﴿وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لاَتُحْصُوْهَا﴾

"If you try *(repeatedly)* to count Allaah's bounties, you will never be able to do so." (Surah Ibraheem: 34)

The noble Quraan has not made mention of all the favours of Allaah Ta'ala rather it only mentions those favours which can be easily understood by every individual. It is for this reason that the Quraan did not mention those favours specific with the Ulama and friends of Allaah. For example, the joy and satisfaction felt by the Ulama when understanding a difficult law or discovering a deep hidden point was not mentioned. Similarly the pleasure and solace which the friends of Allaah find in acts of worship or the serenity they experience in deep meditation were not mentioned in the Quraan. These are all great favours of Allaah

but since they are specific to the Ulama and friends of Allaah, they were not mentioned in the Noble Quraan. Likewise the material wealth which Allaah bestowed upon kings and rulers were not mentioned because they are limited to a specific group. **Only those favours were mentioned which are common among all people.**

Similarly Allaah Ta'ala, in various places, makes mention of the changing conditions of people when they are afflicted by some difficulty or granted respite from there from. In order to explain this Allaah Ta'ala only mentioned those spiritual maladies commonly experienced. For example is Surah Ma'aarij it is mentioned,

﴿ إِنَّ الإِنْسَانَ خُلِقَ هَلُوْعًا، إِذَا مَسَّهُ الشَّرُّ جَزُوْعًا، وَإِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا﴾

"Verily man has been created anxious *(hasty/impatient/restless)*. When difficulty afflicts him, he panics *(loses his composure and becomes impatient)* and when he experiences good fortune, he becomes miserly *(too scared to lose what he has)* (19, 20, 21)

Allaah Ta'ala has not mentioned those spiritual maladies that are uncommon or experienced by a few only as it would not be understood by all.

بيانُ آلآئِهِ تعالى وآياتِ قدرتِهِ:

واختارسبحانه وتعالى مِنْ آلآئِهِ وآياتِ قدرته ما يستوى فى فَهْمِهِ الحَضَرىُّ والبدوىُ، والعربىُ والعجمىُ؛ ولأجلِ ذلك لم يَذْكُرِ النِّعَمَ الروحانيةَ المخصوصة بالعلماءِ والأولياءِ، ولم يُخْبِرْ بالنعمِ الإرتفاقيّةِ المخصوصةِ بالملوكِ؛ وإنما ذكر سبحانه وتعالى ما ينبغى ذكرُه، مثلُ خلقِ السمٰواتِ والأرضِ، وإنزالِ المطرِ من السحابِ، وتفجيرِ الينا بيع فى الأرض،وإخراجِ أنواع الثِمَارِ والحُبوبِ والأزهارِ بالماءِ، وإلهامِ الصنائع والحِرَفِ الضروريةِ، وخَلْقِ القدرةِ لمُمارَستِها ومُزاوَلتِها.

وقد نبه فى مواضع كثيرةٍ على اختلافِ احوالِ الناسِ عند هَجومِ المصائبِ، وانكشافِها ببيانِ الأمراض النفسانيةِ الكثيرةِ الوقوعِ.

Explanation of Allaah's favours and the signs of His majesty

Allaah Ta'ala has only chosen to explain those favours and signs of His majesty which can be easily understood by every person, whether Arab or Non-Arab, Bedouin or urban resident. It is for this reason that Allaah Ta'ala did not mention those spiritual favours specific to the Ulama and friends of Allaah or those material favours granted to kings and rulers. Allaah Ta'ala only mentioned those favours which were appropriate to mention, such as the creation of the earth and skies, sending of rain from the clouds, springs gushing forth from the earth, the sprouting of various fruit, flowers and crops, inspiration of various necessary skills and professions as well as their methods and granting the ability to carry out these labours.

In numerous places in the Noble Quraan Allaah Ta'ala has reminded man of his changing conditions when afflicted and saved from those difficulties and spiritual maladies, commonly experienced.

Diction

النِعَمُ الارْتِفَاقِيَّةُ - Those articles which are necessary for human life.

يَنَابِيعُ - This is the plural of يَنْبُوعُ which means spring or lake.

الحِرَفُ - This is the plural of حِرْفَةٌ which means profession.

مَارَسَ مُمَارَسَةُ الأَمْرَ - To engage yourself in some labour, to strive and make effort, to become proficient.

زَاوَلَ مزاولةً - To attempt, to take on a particular task.

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The science regarding mention of the incidents of the past (Ayyaamillaah)

Ayyaamillaah refers to those incidents which Allaah made known wherein He rewards His devoted servants or punished those disobedient to Him. Allaah Ta'ala only mentioned those incidents of the past which

the Arabs were acquainted with or had heard in brief. For example, the nations of Nuh, Aad, Thamud, Hadhrat Ibraheem υ and the stories of the Ambiyaa of the Bani Israa'eel. The Arabs had heard the stories of the nations of Nuh, Aad and Thamud from their forefathers and those of the Ambiyaa of the Bani Israa'eel from the Jews, who had been residing in Arabia for some time. **Such incidents which the Arabs were completely unacquainted with were not mentioned in the Quraan, neither were the incidents of the people of Persia and India mentioned because the Arabs were unacquainted with them as well.**

بيان التذكير بأيام اللّٰه

واختار سبحانه وتعالى من أيام اللّٰه ـــــــ أى من الوقائع التى أحدثها اللّٰهُ تعالى من قبيلِ تنعيم المطيعين، وتعذيبِ المجرمين ـــــــ ما قَرَعَ أسماعَهم من قبلُ وكانوا قد سمعوا عنه بالإجمال، مثلُ قِصَصِ قوم نوحٍ وعادٍ وثمودَ التى تتلقاها العربُ أباعن جَدٍّ؛ ومثلُ قصَصِ إبراهيمَ، وقصصِ أنبياءِ بنى إسرائيلَ عليهم السلام التى أَلِفَتْها أسماعُهم لطولِ اختلاطِ العربِ، مع اليهودِ؛ ولم يذكرِالقِصَصَ الغريبةَ، غيرَ المألوفةِ للعربِ، ولاأخبارَ مجازاةِ الفارسِ والهنودِ.

Explanation regarding mention of the incidents of the past

Allaah Ta'ala has chosen from the Ayyaamillaah, i.e. those incidents wherein Allaah Ta'ala rewarded His devoted servants and punished those disobedient to Him. These incidents were already heard by the young and people were already acquainted with them. For example, the nations of Nuh, Aad, Thamud which the Arabs heard from their forefathers as well as the stories of Hadhrat Ibraheem υ and the Ambiyaa of the Bani Israa'eel which the Arabs became acquainted with because of their long association with the Jews. Those incidents which the Arabs were unacquainted with were not mentioned such as those pertaining to the people of Persia and India.

Diction

قَرَعَ(ف)قَرْعًا سَمْعَهُ - To overhear.

أَلِفَهُ(س) أَلْفًا - To be acquainted with, to like.

جَازَاهُ مُجَازَاةً: - To punish, To reprimand.

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Only that portion of the story is mentioned containing the lesson

The Noble Quraan is not a history book rather it is an advice. It is fort this reason that the complete history of events related to each story was not mentioned. **Only the portion containing the intended lesson was mentioned.** The wisdom behind this is whenever people hear a strange story or a lengthy story filled with details, they become so engrossed in the story that the underlying lesson is forgotten. Therefore the Quraan has not mentioned any strange stories nor the complete details of every story mentioned.

ذُكِرَ مِنَ القِصَصِ ماهو الغرضُ منها

وانتزع سبحانه وتعالى من القِصَصِ المشهورةِ جِمَاعًا تنفع فى التذكير والموعظةِ ، ولم يَسْرُدِ القِصَصَ بتمامِها مع جميع خصوصياتها.

والحكمةُ فى ذلك: أن العوامَ إذا سمعوا قصةً نادرةً غايةَ النُّدرةِ، أو ذُكِرَتِ القصةُ عندهم بجميع خصوصياتِها وتفاصيلِها، فإن طِبَاعَهم تَمِيْلُ إلى نفسِ القصةِ، ويفوتهم الغرضُ الأساسى الذى هو التذكُّرُ.

ومثالُ ذلك ماقاله بعضُ العارفين: "إن الناسَ لَمَّا حفِظوا قواعدَ التجويدِ شُغِلُوا عن الخُشوع فى التلاوةِ، ولَمَّا بَدَأَ المفسرون يتكلمون فى الوجوهِ البعيدةِ فى التفسير،أصبح علمُ التفسير نادرًا كالمعدوم".

Only that portion of the story is mentioned containing the lesson

Allaah Ta'ala has selected certain comprehensive portions of each story containing the advice and admonition, not relating each story in complete detail.

The wisdom behind this is whenever people hear a strange story or a lengthy story replete with details then they become so engrossed in the actual story that the underlying lesson is forgotten.

An example of this is a saying of a certain scholar,

After people learnt the rules for the recitation of the Quraan, they became negligent of reciting it with humility.

And when Mufassireen began issuing improbable rationalities, the subject of Tafseer became non-existent.

Diction

جِمَاع -Comprehensive, encompassing. One would say اَلْخَمْرُ جِمَاعُ الْإِثْمِ which means Intoxicants encompass all evil.

سَرَدَ الحديث (ن ض) سَرْدًا - To explain.

طِبَاع - This is the plural of طَبْع which means natural tendency, inherent nature.

الْوُجُوهُ الْبَعِيْدَةُ - Improbable rationality.

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Those incidents which were mentioned repeatedly in the Noble Quraan

Some incidents have been mentioned repeatedly in the Noble Quraan, while others have been only mentioned once or twice. Shah Sahib first lists those incidents mentioned repeatedly in the Quraan and then those

mentioned once or twice. Since this discussion is self-explanatory, we will suffice with mere translation.

القِصَصُ المُتَكرِّرَةُ فی القرآنِ:

ومماتكرر من القصصِ فی القرآن العظیم.

●قصةُ خَلْقِ آدمَ من الطینِ، وسجودِ الملائكةِ لَهُ، واستكبارِ الشیطانِ عنه، وكونِه ملعونا ،وسعیه بعد ذلك فی إضلالِ بنی آدمَ .

● وقِصَصُ مُحاجَّةِ نوحٍ وهودٍ وصالحٍ وإبراهیمَ ولوطٍ وشعیبٍ علیهم الصلاة والسلام مع شُعُوبهم وأقوامِهم فی توحیدِ اللّٰه تعالی،والأمرِ بالمعروف والنهیِ عن المنكر،واستِكبارِ الأقوامِ عن الإیمانِ، وإدلائِهم بشُبُهاتٍ ركیكةٍ، ورُدودِ الأنبیاء علیها،وابتلاءِ الأقوامِ بالعقوبةِ الإلٰهیةِ، وظهورِ نصرةِ اللّٰه تعالی فی حق الأنبیاءِ وأتباعِهم.

●وقِصَصُ موسی علیه السلام مع فرعونَ ومَلَائِه، ومع سُفَهاءِ بنی إسرائیلَ ومكابرتِهم معه علیه السلام، وعقابِ اللّٰه تعالی لأولئك الأشقیاءِ، وظهورِ نصرةِ اللّٰه تعالی متتالیةً لنَجیِّه علیه السلام.

●وقصصُ داودَ وسلیمانَ علیهما السلام، وخلافتِهما وآیاتِهما وكراماتِهما.

●وقِصَصُ مِحنةِ أیوبَ ویونسَ علیهما السلام، وظهورِ رحمةِ اللّٰه تعالی لهما.

●وقصةُ دعاءِ زكریا علیه السلام، واستجابةِ اللّٰه تعالی إیاه.

●وقِصَصُ سیدنا عیسی العجیبةُ: من ولادتِه من غیرِ أبٍ، وتكلمِه فی المَهْدِ، وظهورِ الخوارقِ علی یدِه.

فذكرت هذه القِصَصُ فی القرآن العظیم بأسالیبَ متنوعةٍ من الإیجازِ والإطنابِ حَسَبَ مقتضَی الأسالیبِ المرعیةِ فی السُوَرِ.

Those incidents mentioned repeatedly in the Noble Quraan

1- Allaah Ta'ala's creating Hadhrat Adam υ from sand and ordering the angels to prostrate towards him. All prostrated except for Shaytaan, who was subsequently cursed, and after being disgraced began his efforts of leading the offspring of Hadhrat Adam υ astray. (This incident appears in Surah Baqarah: 30-39, Surah A'raaf: 11-25, Surah Bani Israa'eel: 61-65, Surah Kahaf: 50. Surah Taahaa: 116-123, Surah Saad: 71-85, Surah Hijr: 26-44)

2- The preaching of Hadhrat Nuh υ, Hadhrat Hud υ, Hadhrat Ibraheem υ, Hadhrat Lut υ and Hadhrat Shuaib υ to their nations, how their nations digressed from accepting Imaan, the reply of the Ambiyaa to their criticisms, the punishment of Allaah which befell them and the salvation of those who were obedient to Allaah. (These incidents appear in Surah A'raaf: 59-93, Surah Hud: 25-95, Surah Hijr: 51-84, Surah Shu'araa: 69-191, Surah Dhaariyaat: 24-46, Surah Qamar: 9-40)

3- Hadhrat Moosa υ, pharaoh and his advisors, the foolish among the Bani Israa'eel, the punishment meted out to those disobedient to Allaah and the help rendered to Hadhrat Moosa υ by Allaah Ta'ala. (These incidents appear in Surah Baqarah: 49-73, Surah A'raaf 103-162, Surah Shu'araa: 10-68, Surah Qasas: 3-6)

4- Hadhrat Sulaimaan υ and Hadhrat Dawood υ, their Khilaafat and the miracles performed by them. (Surah Nahl: 15-44, Surah Saba: 10-14, Surah Saad: 17-40)

5- Hadhrat Ayyoob υ, Hadhrat Yunus υ, the trials and mercy of Allaah upon them. (Surah Ambiyaa: 83-88, Surah Saaffaat: 139-148)

6- Hadhrat Zakariyya υ, his supplication to Allaah and its acceptance. (Surah Aal-Imraan: 38-41, Surah Maryam: 2-11, Surah Ambiyaa: 89-90)

7- The amazing and incredible incidents relating to Hadhrat Isa υ, i.e. born without a father, talking in infancy and the miracles performed by him. (Surah Aal-Imraan: 45-51, Surah Maryam: 16-36, Surah Ambiyaa: 91)

These incidents have been explained in various techniques, sometimes in brief and sometimes in detail, as the style of each Surah dictates.

Diction

شُعوبٌ - This is the plural of شَعْبٌ which means big tribe.

اَدْلٰى اِدْلاَءً - Its literal meaning is to throw a bucket into a well but اَدْلٰى بِحُجَّتِهٖ means to elucidate a proof.

مُتَتَالِيَةٌ - Continuously, repeatedly.

نَجِيٌّ - One who speaks softly, because Hadhrat Moosa υ spoke to Allaah softly (spoke to Allaah alone) upon Mount Toor, he is known as 'Najeeullaah and 'Kaleemullaah'.

معجزہ اور کرامت - Literally both words have the same meaning, i.e. miracle but technically Mu'jizah is used to refer to the miracles performed by the Ambiyaa and Karaamaat refers to the miracles performed by the friends of Allaah.

اَلْمِحْنَةُ - Test, trial. Its plural is مِحَنٌ.

خَوَارِق - This is the plural of خَارِق which means miracle, phenomenon, extraordinary feat.

اَلْمَلَأُ - The nobility of a nation, those who drive awe into the hearts of people. Its plural is اَمْلاَءٌ .

ماذُكِرَتْ من القِصَصِ مرة أو مرتين فقط

وأما القصصُ التي لم تتكرر في القرآن ، بل وردت في موضع أو موضعين فحَسْبُ، فهي:

- قصةُ رفعِ سيدنا إدريسَ عليه السلام مكانًا عليًا
- وقصةُ مُحاجَّةِ سيدنا إبراهيمَ عليه السلام لنمروذَ، ومشاهدتِهِ لإحياءِ الطيرِ، وقصةُ ذبحِ ولدِه الوحيدِ.
- وقصةُ سيدِنا يوسفَ عليه السلام.
- وقصةُ ولادةِ سيدِنا موسى عليه السلام، وإلقائِهِ في اليَمِّ وقتلِه القبطيَّ، وتوجُّهِه إلى مَدْيَنَ، وتزوُّجِه هناك، ورؤيتِه النارَ على الشجرةِ، وسَماعِ الكلامِ منها.
- وقصةُ ذبحِ البقرةِ.
- وقصةُ لقاءِ موسى مع الْخَضِرِ عليهما السلام.
- وقصةُ طالوتَ وجالوتَ.
- وقصةُ بِلْقِيْسَ
- وقصةُ ذي القرنينِ
- وقصةُ أصحابِ الْكَهْفِ
- وقصةُ الرجلَيْن المتحاوِرَيْنِ.
- وقصةُ أصحابِ الجنةِ .
- وقصةُ الرُّسُلِ الثلاثةِ الذين بعثهم عيسى عليه السلام لدعوةِ الدين، وقصةُ المؤمن الذي قتله الكفارُ شهيدا .
- وقصةُ أصحابِ الفيلِ .

Those incidents mentioned once or twice in the Noble Quraan

Those incidents not repeatedly mentioned in the Quraan and only mentioned once or twice are as follows,

- The elevation of Hadhrat Idrees υ. (This is mentioned in Surah Maryam: 57, elevation means that Allaah granted him closeness and elevated him to the status of a Nabi, praising him in this world. **As far as the story pertaining to his elevation to the fourth heaven is concerned, this is a fabricated Israa'eeli narration.)**

- The discussion between Hadhrat Ibraheem υ and Namrud as well as Hadhrat Ibraheem's υ witnessing the resurrection of the birds. (Both these incidents are mentioned in the third chapter of the Noble Quraan. The sacrificing of his son was only mentioned Surah Saaffaat.

- The story of Hadhrat Yusuf υ. (Surah Yusuf)

- The birth of Hadhrat Moosa υ, being tossed into the river, the murder of the Qibthi, his departure for Madyan, his marriage, seeing the fire on the tree and conversing with Allaah Ta'ala. (Only mentioned in the beginning of Surah Qasas and Surah Taahaa.)

- The incident of slaughtering a cow. (Surah Baqarah)

- Hadhrat Moosa's υ meeting with Hadhrat Khidr υ. (Surah Kahaf)

- The story of Jaalut and Taalut. (Only mentioned at the end of the second chapter in the Quraan.)

- The story of the Queen of Saba, Bilqees. (Surah Nahl)

- The story of Dhul-Qarnain. (Surah Kahaf)

- The story of the Ashaab-Kahaf. (Surah Kahaf)

- The discussion between two men. (Surah Kahaf)

- The story of the man with the garden. (Surah Qalam)

- The story of the three messengers sent by Hadhrat Isa υ for propagation and the story of the Mu'min who was murdered by the disbelievers. (Surah Yaseen)

- The story of the people of the elephants. (Surah Feel)

Diction

اَلْيَمُّ - The sea.

تَحَاوَرَ القومُ - To discuss among each other.

الجَنَّةُ - Garden. Its plural is جِنَان وجَنَّات

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The purpose for mentioning these incidents in the Quraan

The purpose of mentioning these incidents in the Quraan is not for story-telling or for informative purposes but rather its purpose is **for the reader and listener to fully comprehend what is Shirk, the harms of sin and its consequences hence safeguard himself from the perpetration of such acts.** In addition its purpose is to make known the unseen help of Allaah Ta'ala for the believers as well as the bounties and favours which Allaah bestows upon His faithful servants so that one will follow in their footsteps.

فليس الغرضُ من سَرْدِ هذه القصصِ في القرآن الكريم معرفتَها بأنفُسِها بل الغرضُ الأساسي: هو أن ينتقلَ ذهنُ القارئ والسامع إلى شَناعةِ الشرك والمعاصي، ومُعاقبةِ اللّٰه تعالى عليها واطْمئنانِ المؤمنين بنصرةِ اللّٰه تعالى وتأييدِه ، وظهورِ ألطافِه وأفضالِه تعالى في حق عبادِه المخلصين.

The purpose of mentioning these stories in the Quraan is not for story-telling but rather to turn the attention of the reader and listener to the evils of Shirk and sin as well as the punishment of Allaah meted out to the perpetrators of such acts, the help of Allaah for the believers and their contentment upon His help as well as the manifestation of Allaah's bounties and favours upon His faithful servants.

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The science pertaining to death and what transpires after death

In numerous Surahs of the Noble Quraan Allaah Ta'ala has explained in various ways what transpires during and after death, in order to inform man of these events so that they may prepare for it. In certain instances the spectacle of death and man's helplessness at this time was described while in other instances the appearance of the angels of punishment at the time of death was mentioned. Sometimes the realities of the afterlife were mentioned or even the signs of the last day as well its horrors while sometimes the blessings of Jannat and punishments of Jahannam were highlighted.

بيانُ التذكيرِ بالموتِ وما بعدَه

وقد ذكرجلَّ شأنه من الموتِ وما بعدَه: كيفيةَ الإنسانِ عند موتِه، وعَجْزِه في تلكَ الساعةِ، وعرضَ الجنةِ والنارِ عليه بعدَ الموت، وظهورَ ملائكةِ العذابِ أمامَه، وأشراطَ الساعةِ من نزولِ سيدِنا عيسى عليه السلام وخروجِ الدجّالِ وخروجِ دابّةِ الأرضِ وخروجِ يأجوجَ ومأجوجَ، ونفخةَ الصَعْقِ، ونفخةَ القيامِ، والحشرَ والنشرَ، والسؤالَ والجوابَ، والميزانَ، وأخذَ صحائفِ الأعمالِ بالأيمانِ والشمائلِ، ودخولَ المؤمنين الجنةَ، ودخولَ الكفارِ النارَ، وتخاصمَ أهلِ النارِ من التابعين والمتبوعين فيما بينهم، وإنكارَ بعضِهم على بعض، ولعنَ بعضِهم بعضا، واختصاصَ المؤمنين برؤية الله تعالى، وأنواعَ العذابِ من السلاسِل والأغلالِ والحميمِ والغسّاقِ والزقّومِ وأنواعَ النِعَمِ من الحُوْرِ والقُصُوْرِ والأنهارِ، والمطاعمِ الهنيئةِ والملابس الناعمةِ والنساءِ الجميلاتِ، ومجالسَ أهلِ الجنةِ الفَكِهَةِ الطيبةِ المفرّحةِ للقلوب.

ففرّق سبحانه وتعالى هذه المطالبَ في مختلفِ السُوَرِ بالإجمال والتفصيل مُراعيًا أساليبَها الخاصّةَ.

Explanation of death and what transpires after death

Among those aspects which Allaah Ta'ala has explained regarding death and what transpires thereafter is,

- The helplessness of man at the time of death. (See Surah Qiyaamah: 26-30)

- The appearance of Jannat and Jahannam before the deceased. (Surah Mu’min: 46, the appearance of Jahannam is explicitly mentioned here while the mention of Jannat is only mentioned abstractedly.)

- The appearance of angels before the deceased. (Surah Anfaal: 50)

- Signs of Qiyaamah, i.e. the descent of Hadhrat Isa υ from the heavens (Surah Zukhruf: 6), emergence of Dajjaal (This is not mentioned in the Quraan but it is established through authentic Ahaadeeth that Hadhrat Isa υ will descend after the emergence of Dajjaal and he will kill Dajjaal, thus the descent of Hadhrat Isa υ affirms the emergence of Dajjaal.), the emergence of the creature from the earth (Daabatul-Ardh) (Surah Naml: 86), the emergence of Yajuj and Majuj. (Surah Ambiyaa: 96)

- The first and second blowing of the trumpet (Surah Zumar: 68)

- Resurrection of all creation. (Surah Yunus: 28-45)

- Reckoning. (Surah An’aam: 22-23)

- The scale of deed. (Surah A’raaf: 18 and Surah Ambiyaa: 47)

-Granting the books of deeds in the right and left hands. (Surah Haqqah and Surah Inshiqaaq)

- Entry of the believers into Jannat and the disbelievers being flung into Jahannam. (Mentioned in numerous Surahs of the Quraan)

- The arguments that will take place between those leaders and their followers who will be thrown into Jahannam as well as their refutation and cursing of each other. (Surah A’raaf: 38,39)

- The audience with Allaah Ta’ala reserved for the Mu’mineen only. (Surah Qiyaamah: 22-23)

-Different modes of punishments (Hooks, chains, boiling water, puss, thorns, etc.)

- Different rewards which Allaah Ta’ala will bestow, (virgins of Jannat, palaces, rivers, delicious cuisine, beautiful clothing, blessed gatherings in Jannat, etc.)

Allaah Ta’ala has mentioned these aspects in various places in the Quraan, briefly in some Surahs and in detail in others, as in accordance with the style of that Surah.

Diction

أَشْرَاط - This is the plural of شَرَط which means sign or indication.

صُعِقَ صَعْقًا وَصَعَقًا - To fall unconscious due to shock.

نفخة صَعْق - This refers to the first blowing of the trumpet because all people will fall unconscious after the first blowing of the trumpet.

نفخة قيام - Refers to the second blowing of the trumpet because all people will awaken and gather on the plains of resurrection after the trumpet is blown for the second time.

أَيْمَان - This is the plural of يَمِيْن which means right side.

شَمَائِل - This is the plural of شِمَال which means left side.

سَلَاسِل - This is the plural of سِلْسِلَة which means shackles.

أَغْلَال - This is the plural of غُلّ which means manacles or handcuffs.

الحَمِيْم - Boiling water.

الغَسَّاق - The putrid foul smelling puss of the dwellers of Jahannam.

الزَّقُّوْم - A tree with huge thorns that will grow in Jahannam.

الحُوْر- This is the plural of حَوْراء which means a woman with fair complexion, a beautiful woman.

القُصور- This is the plural of قَصْر which means palace or mansion.

الهَنِيئَة- Desired.

النَاعِمَة مِن الثِّيَاب- Soft clothing.

الفَكِهَة- Happy, joyous.

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Ilmul Ahkaam

The majority of the Ambiyaa were sent with the Shariaat before them as the purpose of sending the Ambiyaa is the revival of the previous Shariaat and reformation of the customs and practices prevalent in that era. Their purpose is not to establish a new Shariaat or principles for virtue and vice. Therefore one should bear the following in mind in the discussion of Ahkaam (Injunctions),

1- **Rasulullaah ρ was sent with the Shariaat of Hadhrat Ibraheem υ. Therefore it was necessary to uphold the laws of the Deen of Hadhrat Ibraheem υ and not change its fundamental laws in any way.** Only in certain laws is it permissible to add a clause, restriction, stipulate time or explain its etiquettes.

2- **Allaah Ta'ala intended to reform the Arabs through Rasulullaah ρ and reform the rest of the world through the Arabs.** It is for this reason that the customs and practices of the Arabs were given consideration in the Shariaat of Rasulullaah ρ and not those of other nations. When one will examine the laws of the Deen of Hadhrat Ibraheem υ, the customs of the Arabs and thereafter the laws established by Rasulullaah ρ, it will dawn upon him that every single one of those laws are based upon certain reasons and every order or

prohibition made with deep wisdom. For example, Rasulullaah ρ issued the order to perform Salaah, Fasting, Zakaat, Hajj, Umrah, etc because all these acts were part of the Shariaat of Hadhrat Ibraheem υ. Murder, theft, adultery, marriage to one's immediate blood or foster relations, etc were all prohibited because they were all forbidden in the Shariaat of Hadhrat Ibraheem υ. Similarly facing the Ka'abah when performing Salaah, performing ablution, taking a bath when in a state of impurity, to use the miswaak, gargle the mouth, rinse the nostrils, trim the moustache, lengthen the beard, cut the nails, clean the limbs of the body, removing the hair under the armpits as well as pubic hair, performing Istinjaa with water, circumcision, revering the Masjid Haram, to slaughter at the throat, seeking proximity to Allaah through sacrifice as well as honouring one's guests were all ordered because they were practices of the Deen of Hadhrat Ibraheem υ and common among the Arabs. The complete details of all these practices are extremely lengthy and more clarification will follow.

بيان علمِ الأحكام

والقاعدةُ الكليةُ فى مباحثِ الأحكام:أن سيدَنا رسولَ الله صلى الله عليه وسلم قد بُعِثَ بالملة الإبراهيميةِ الحنيفيةِ ، فلزم إبقاءُ شرائع تلك الملّةِ، وأن لايُحدَثَ أىُّ تغيُّرٍ فى أمهاتِ مسائِلِها؛ اللهم إلا تخصيصًا لعموماتها، وزيادةً للتوقيتاتِ والتحديداتِ فيها، وأمثالَ ذلك.

ولما أراد الله سبحانه وتعالى أن يزكّيَ العربَ بنبينا صلى الله عليه وسلم، ويزكّيَ سائرَ الأقاليمِ بالعربِ لَزِمَ أن تتكوَّنَ مادّةُ شريعتِهِ صلى الله عليه وسلم من رسومِ العرب وعاداتِهم.

فإذا أنعَمْتَ النظرَ فى مجموع شرائع الملة الحنيفيةِ، ولاحظْتَ عاداتِ العربِ ورسومَهم، وتأملتَ فى تشريعِه صلى الله عليه وسلم ـــــ الذى هو بمنزلةِ الإصلاحِ والتهذيبِ لها ـــــ عَلِمْتَ أن لِكُلِّ حكمٍ سببًا، وفَهِمْتَ أن لِكُلِّ أمرٍ ونهيٍ مصلحةً ،وتفصيلُ ذلك يَطولُ.

Explanation of the science of injunctions

The principle in the discussion of Ahkaam is that our Rasul ρ was sent with the Deen of Hadhrat Ibraheem υ. Therefore to maintain the laws of that Shariaat is entirely necessary. It is also necessary so that the fundamental laws of that Deen not be changed in any way. However it is permissible to add certain clauses, restrictions and stipulations of time or other similar conditions.

When Allaah Ta'ala decided to reform the Arabs through Rasulullaah ρ and the rest of the world through the Arabs, it became necessary to give consideration to the customs and practices of the Arabs.

If you compare all the injunctions of the Deen of Hadhrat Ibraheem υ and the customs of the Arabs to the laws established by Rasulullaah υ, which in reality is reformation of their customs and practices, you will find that each of those laws have a reason or wisdom behind it. The details of which is extremely lengthy.

Diction

اَلمَادَّةُ - The source from which a thing is made. Fro example wood is the source of a bed, the source of man is sand and sperm. Its plural is مَوَّاد.

اَنْعَمَ النَظْرَ فى المسئلة - To ponder deeply over something, study in detail.

اَلتَّشْرِيْعُ - To establish a law or Shariaat.

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How did the Deen of Islaam reform the distortions in the Deen of Hadhrat Ibraheem υ

Purity, Salaat, Fasting, Hajj and the remembrance of Allaah, etc, were all part of the Deen of Hadhrat Ibraheem υ but these acts of worship were distorted either through negligence or the distortions which occurred during the period of ignorance. The Noble Quraan and Deen of Islaam completely reformed these distortions, presenting it in a new manner.

Similarly those shortcomings which had arisen in social living and politics were also reformed by the Deen of Islaam. Principles as well as limits for social living and politics were laid down. Its shortcomings and irregularities were made apparent so that every individual could safeguard himself from its harms.

In essence the Noble Quraan and Rasulullaah ρ did not establish a new method of worship nor were new injunctions established; rather it reformed the distorted Deen of Hadhrat Ibraheem υ. For instance the Quraan vaguely explained the laws of Salaat, which Rasulullaah υ explained in detail. The Quraan used the comprehensive phrase of ‘Iqaamatus Salaat’ (Establishing Salaat) which Rasulullaah ρ explained to mean Adhaan, Iqaamat, the times of Salaah, reading in congregation and erecting Masaajid, that is to say all these aspects fall under ‘Iqaamatus Salaat’ (Establishing Salaat).

Similarly the Quraan mentions the a few laws of Zakaat, which Rasulullaah ρ went on to explain in detail. Likewise the laws of fasting were explained in Surah Baqarah, the laws of Hajj in Surah Baqarah and Surah Hajj, the laws of Jihaad in Surah Baqarah, Surah Anfaal and other various Surahs, the laws pertaining to penalties in Surah Maa’idah and Surah Nur, the laws of inheritance in Surah Nisaa and the laws of marriage as well as divorce in Surah Baqarah, Surah Nisaa, Surah Talaaq and various other Surahs.

دَورُالتشريعِ الإسلامي في إصلاحِ الملةِ الحنيفيةِ المحرَّفةِ:

وبالجملة فقدكان تَطَرَّقَ إلى العباداتِ من الطهارةِ والصلاةِ والصومِ والزكوةِ والحجِ والذكرِ فتورٌعظيمٌ، من جِهَةِ التساهلِ في إقامتِها، واختلافِ الناسِ فيها بسببِ عدمِ معرفةِ أكثرِها، وتَسَرُّبِ التحريفاتِ الجاهليةِ إليها، فأصلح القرآنُ العظيمُ ذلك الاختلالَ كلَّه، وسوَّاها حتى استقام أمرُها.

وأما تدبيرُ المنزل فقد كانت حدثتْ فيه رسومٌ ضارَّةٌ، وأنواعُ تعدٍّ وعُتُوٍّ؛ وهكذا اختلَّت أحكامُ السياسةِ المدنيةِ؛ فضبطَ القرآنُ العظيمُ لهما أصولاً، وحَدَّدَ لهما حدودًا، وذكر من هذا الباب أنواعًا من الكبائر، وكثيرًا من الصغائر، لتحترزَ الأمةُ عنها.

وذكر مسائلَ الصلاةِ إجمالاً،واستعمل فيها لفظَ " إقامةِ الصلاةِ " ففصَّلها رسولُ الله صلى الله عليه وسلم بالأذانِ وبناءِ المساجد والجماعةِ والأوقاتِ وكذلك ذكر مسائلَ الزكاةِ بالاختصارِ، وفصلها رسولُ الله صلى الله عليه وسلم أيَّما تفصيلٍ، وذكر الصومَ في سورةِ البقرةِ؛ وذكر الحجَ أيضًا فيها وفي سورةِ الحج؛ وذكر الجهادَ في سورة البقرةِ والأنفالِ وفي مواضعَ متفرقةٍ أخرى ؛ وذكر الحدودَ في المائدةِ والنورِ؛ وذكر المواريثَ في سورة النساءِ؛ وبَيَّنَ أحكامَ النكاحِ والطلاقِ في سورةِ البقرةِ والنساءِ والطلاقِ وغيرِها من السُوَرِ.

Islaam's reformation of the distortions in the Deen of Hadhrat Ibraheem υ

In essence distortions arose in Purity, Salaat, Fasting, Zakaat, Hajj and the remembrance of Allaah, due to negligence in performing them or due to difference which arose because of people becoming unacquainted with these forms of worship, or even due to the distortions of the period of ignorance. The Quraan rectified all these distortions and corrected these methods of worship.

As far as social living is concerned, various deviant customs and vices had been created. Similarly the laws of politics were also distorted. The Noble Quraan established principles and limits for them both, also mentioning the shortcomings and irregularities of them both so that the Ummat will safeguard themselves from them.

The Quraan mentioned the laws of Salaah in a vague manner using the words ‘Iqaamatus Salaah’ (Establishing Salaah) which Rasulullaah ρ explained into Adhaan, erecting Masaajid, reading in congregation and the times of Salaah. In a similar manner the laws of Zakaat were briefly mentioned and Rasulullaah ρ explained it in full. The laws of fasting were mentioned in Surah Baqarah, Hajj in Surah Baqarah and Surah Hajj, Jihaad in Surah Baqarah and Surah Anfaal as well as other various Surahs, penalties in Surah Maa’idah and Surah Nur, Inheritance in Surah Nisaa, marriage and divorce in Surah Baqarah, Surah Nisaa and Surah Talaaq as well as other various Surahs.

Diction

دَوْر - Turn, appointed time.

تَطَرَّق- - To walk, to make a path.
تَطَرَّق الى الأَمْر - To search for the path.

تَسَرَّبَ مِن الماء - To be filled with water.
تَسَرَّبَ الوَحْشُ فى جُحْرِهِ - A wild animal entered its hole.

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References which need to be explained and examples of them

The details of those incidents mentioned under the discussion of Ayyaamillaah have already been explained. Shah Sahib (A.R) will now explain a unique form of Ayyaamillah, which is as follows,

-**Some verses of the Quraan are in reply to questions posed to Rasulullaah ρ.** For example, when Rasulullaah ρ was asked about the moon, Allaah Ta'ala replied in verse 189 of Surah Baqarah. When Rasulullaah ρ was asked about fighting in the sacred months, Allaah Replied in verse 217 of Surah Baqarah and when asked about 'Kalaalah' (a person who passes away leaving no ascendants or descendants), Allaah Ta'ala replied in the final verse of Surah Nisaa.

-An incident occurred in the era of Rasulullaah ρ, which resulted in the Mu'mineen spending generously and sacrificing their lives for the sake of Islaam, whereas the Munafiqeen refrained from spending their wealth or risking their lives, following the dictates of their lowly desires. **In such instances Allaah Ta'ala praised the Mu'mineen and admonished the Munafiqeen in the Quraan.** For example, on the expedition of Tabuk, this very situation arose whereupon in Surah Taubah Allaah Ta'ala praised the actions of the Mu'mineen and rebuked the Munafiqeen.

-**A victory is achieved by the Muslims or an affliction removed, upon which Allaah Ta'ala mentions His favour on the Muslims and reminds them of his generous bounties.** For example, In the Battle of Khandaq, Allaah Ta'ala warded off the enemy army and granted the Muslims a huge victory. Allaah Ta'ala reminds the Mu'mineen of this great favour in Surah Ahzaab.

- Such an incident occurs wherein Allaah Ta'ala **subsequently reprimands, admonishes, makes reference, prohibits or encourages** which is mentioned in the Quraan.

It is incumbent upon the Mufassir to briefly highlight these incidents which the Quraan is making reference to.

Examples of such verses have been given in the following Arabic text and clarification then follows in the translation below it.

One should also take note those verses that make reference to events which occurred during the lifetime of Rasulullaah ρ fall under the science regarding incidents of the past (Tadhkeer bi Ayyaamillaah) are therefore not dependent upon a reason for revelation but since understanding these verses are dependent upon the explanation of the relevant incident, it was explained separately.

التعريضاتُ التي تَحْتَاجُ إلى البيانِ

وإذا عرفتَ هذا القِسْمَ الذى تَعُمُّ فائدتُه جميعَ الأمةِ فههُنا قسمٌ آخرُ وهو:

● أنه كان يُعْرَض عليه صلى الله عليه وسلم سؤالٌ، فيُجيبَ عنه.

●أو تقعُ حادثةٌ يَجُودُ فيها المؤمنون بأنفسِهم وأموالِهم، ويُمسك المنافقون ويتبعون الهوى، فيمدح الله تعالى المؤمنين، ويذم المنافقين ويتوعدهم.

●أو تقعُ حادثةٌ من قبيل الغلبةِ على الأعداءِ، وكفِّ ضررِهم، فَيَمُنُّ الله تعالى بذلك على المؤمنين، ويذكّرهم بتلك النعمةِ

●أو تحدث حالةٌ تحتاج إلى تنبيهٍ أو زجرٍ أو إشارةٍ أو إيماءٍ أو أمرٍ، أو نهيٍ، فينزل الله تعالى فى ذلك الباب.

فما كان من هذا القبيل فلا بد للمفسر من ذكر تلك القصصِ بطريق الإجمالِ

أمثلتُها:

وقدوردت التعريضاتُ بقصةِ غزوةِ بدر فى سورة الأنفال، وبقصة غزوة أُحُدِ فى سورة آلِ عمرانَ، وبقصة غزوةِ الخندق فى سورة الأحزاب، وبقصة صُلح الحُديبيةِ فى سورة الفتح، وبغزوة بنى النضير فى سورة الحشر، وجاء الحثُّ والتحريضُ على فتح مكة وغزوةِ تبوكَ فى سورة البراء ة، ووردت الإشارةُ إلى حجةِ الوَداع فى سورة المائدة، وجاء ت الإشارةُ إلى قصة زِواجِ زينبَ رضى الله عنها فى سورة الأحزاب، وإلى تحريم السُّرِّيَّةِ فى سورة التحريم، وإلى قصة الإفكِ فى سورة النور،وجاء ذكرُ استماع وفد الجنِ تلاوةَ النبى صلى الله عليه وسلم فى

سورة الجن والأحقاف ، وذكرت قصةُ مسجد الضِّرارِ في سورة البراءة، وأشير إلى قصة الإسراء في أول سورة بني إسرائيلَ.

هذه الآياتُ من التذكير بأيام الله

وهذا القسمُ من الآيات الكريمةِ في الحقيقة نوعٌ من أنواع التذكير بأيام الله ؛ ولكن لما كان حلُّ الإشارات فيها متوقفا على سَماع القصة مُيِّزَتْ عن سائرِ أقسامِها.

References to certain incidents which need to be explained

After you have understood the science of incidents of the past, which is beneficial for the entire Ummat, here is another category,

-Rasulullaah was asked a particular question which Allaah Ta'ala replied to.

- Or an incident occurred which resulted in the Mu'mineen spending generously or sacrificing their lives while the Munafiqeen held back, following the dictates of their lowly desires, subsequently resulting in Allaah Ta'ala praising the believers and admonishing the Munafiqeen.

-Or a victory is achieved over the enemy or an event preventing their evil occurs, due to which Allaah Ta'ala mentions His favour upon the Mu'mineen, as a reminder.

- Or such an incident occurs because of which Allaah reprimands, admonishes, makes reference, prohibits or encourages.

It is incumbent upon the Mufassir to briefly explain these incidents.

Examples: -

- Reference was made to the Battle of Badr in Surah Anfaal (verse 5-11)

- The battle of Uhud in Surah Aal-Imraan (verse 152-155 and 165-168)

- The battle of Khandaq in Surah Ahzaab (verse 9-25)

- The Treaty of Hudaibiyah in Surah Fath (verse 1-10 and 18-27)

-The battle of Banu Nadheer in Surah Hashar (verse 2-14)

- The conquest of Makkah and the battle of Tabuk in Surah Taubah (verse7-124 and 38-42)

- The farewell pilgrimage in Surah Maa'idah (verse 3)

- The marriage of Hadhrat Zainab τ in Surah Ahzaab (36, 37)

- Making one's slave forbidden in Surah Tahreem (verse1-4)

- The incident of Ifq (false accusation) in Surah Nur (verse 11-20)

- The group of Jinn who heard the recitation of the Rasulullaah ρ in Surah Jinn (verse 1-19) and Surah Ahqaaf (verse 29-32)

- The story of Masjid Dhiraar in Surah Taubah (verse 107-110)

- The incident of Asraa in Surah Bani Israa'eel (verse 1)

<u>These are examples of verse regarding the incidents of the past</u>

In reality, verses of this category all fall under 'Tadhkeer bi Ayyaamillaah but since understanding these verses are dependent upon the explanation of the relevant incident, it was discussed separately.

Diction

السُّرِّيَّة- A female slave specifically kept for intimate relations. Its plural is سَرَارِي . It is possibly derived from the root word سِرّ which means secret, while others are of the opinion that it is derived from سُرُور which means contentment.

الإفك- Lies, false accusation. The incident of 'Ifq' refers to the false accusation which the Munafiqeen made on Hadhrat Aisha τ.

أَسْرىٰ إِسْرَاءٌ - To travel at night. This refers to the journey which Rasulullaah ρ undertook from the Masjid Haram in Makkah to Masjid Aqsa in one night. This is generally referred to as the incident of Meraaj however according to the Ulama there is a difference between Meraaj and Asraa. The journey from Masjid Haram to Masjid Aqsa is referred to as Asraa and the journey from Masjid Aqsa to the seventh heaven, and all other places to which Rasulullaah ρ was taken thereafter; is referred to as Meraaj. The incident of Asraa was referred to in the opening verse of Surah Bani Israa'eel and in the opening passage of Surah Najam the incident of Meraaj was referred to.

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Chapter Two

The difficulties experienced in Tafseer and its solutions

(The second chapter first explains the difficulties experienced in this day and age with regards to Tafseer and then provides the solution.)

The Noble Quraan was revealed in clear and pure Arabic. It is mentioned in Surah Zukhruf, "By the oath of the Clear Book *(the Quraan)*", in Surah Yusuf, "Undoubtedly We have revealed it *(the Quraan)* as an Arabic *(versatile, clear, grand)* Quraan so that you *(O*

people of Makkah, to whom the Quraan was first recited) may understand" and in Surah Hood, "This is a Book, the verses of which have been consolidated *(excellently structured, comprehensive and eloquent)* and then explained *(to make its meaning clear to man. It comes)* from The Wise, The Informed *(All-Aware)*."It is for this reason that those to whom the Quraan was first revealed had no difficulty in understanding the Quraan but could understand it using their own capabilities and faculties of comprehension. They were not reliant upon Tafseer of the Noble Quraan.

If the question has arisen in anyone's mind that certain verses of the Quraan are unclear (Mutashabihat), how could they understand these verses without explanation? Similarly the attributes of Allaah Ta'ala are also dependent upon explanation and certain incidents mentioned in the Quraan are ambiguous. For example, the name of the Azeez of Egypt's wife is not mentioned in the Quraan. Similarly the names of the Ashaab-Kahaf and the colour of their dog were not mentioned. All these aspects are in need of explanation and clarity. Those to whom the Quraan was first revealed could also not understand these aspects without Tafseer. How then can it be correct to state that they understood the Quraan using their natural capabilities and faculties of comprehension and were not in need of Tafseer?

Shah Sahib (A.R) gives a reply to this question that to delve deep into the meaning of the unclear verses (Mutashabihat) of the Quraan, trying to understand the reality of Allaah's attributes as well as ascertaining the implication of ambiguous verses, that what was the name of the Azeez of Egypt's wife, the names of the Ashaab-Kahaf, the colour of their dog, which daughter of the Sheikh in Madyan came to call Hadhrat Moosa υ the elder or the younger, and **wasting time in such unnecessary research is disliked and undesired in Shariaat. It is for this reason that the Sahabah never investigated their meaning nor wasted their time in its research.** In fact the Sahabah only asked Rasulullaah ρ a few questions regarding the tafseer of the Quraan. **It is for this reason that you will find only a few reliable narrations regarding the Tafseer of the Quraan.**

Now a question might arise that since the first generation was not in need of Tafseer why are the latter generations dependent upon it? Imaam Malik (A.R) says,

لن يَصلح آخِرُ هذه الأمة إلا بما صَلُح به أولُها

“Nothing can reform the latter generation of this Ummat except for that which reformed the earlier generation of this Ummat.”

Shah Sahib (A.R) replies to this question saying that since those to whom the Quraan was first revealed have passed on and multitudes of Non-Arabs have accepted Islaam resulting in intercultural relations due to whom the original pure Arabic dialect has been abandoned, many now find it difficult to understand the intention of Allaah Ta’ala in certain verses. In order to remove these difficulties the science of diction and syntax came into being, resulting in many questions being raised. In order to clearly point out the intention of Allaah Ta’ala the need arose to write books on Tafseer. Like this the science of Tafseer came into being.

Therefore those difficulties experienced in the study of Tafseer in this day and age need to be explained and examples need to be given, so that the Mufassir will not delve to deep into the explanation and elucidation of unclear verses of the Quraan.

البابُ الثانى

فى

بيانِ وجوهِ الْخَفاءِ فى معانى نظمِ القرآن بالنسبةِ إلى أهلِ هذا العصرِ، وإزالةِ ذلك الْخَفاءِ بأوضحِ بيانٍ

لِيُعْلَمْ أن القرآنَ العظيمَ قد نزل فى لغةِ العربِ القُحَّةِ المبينةِ الواضحةِ، وَفَهِمَ العربُ معنى منطوقِهِ بسليقتِهم التى جُبِلُوا عليها، كما قال تعالى: ﴿والْكِتَابِ الْمُبِيْنِ﴾ وقال تعالى: ﴿قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُوْنَ﴾ وقال تعالى: ﴿كِتَابٌ أُحْكِمَتْ آيَاتُهُ، ثُمَّ فُصِّلَتْ مِن لَدُنْ حَكِيْمٍ خَبِيْرٍ﴾

وكان من مرضِيِّ الشارعِ الحكيمِ عدمُ الخوضِ فى تأويلِ المتشابهاتِ القرآنيةِ، وتصويرِ حقائقِ الصفاتِ الإلٰهيةِ، وتسميةِ المبهم، واستقصاءِ الْقِصَصِ، وما أشبه ذلك؛ ولذلك قَلَّما كانوا يسئلونه صلى الله عليه وسلم عن مثل ذلك؛ ولهذا لم يُرفَع فى هذا الباب من الأحاديث إلاشيءٌ قليلٌ.

ولكن لما مضت تلك الطبقةُ وتَدَخَّلَ العجمُ، وتُرِكَتْ تلك اللغةُ الأصيلةُ، واستعصى فهمُ المرادِ فى بعضِ المواضعِ، ومَسَّتِ الحاجةُ إلى تفتيش اللغةِ والنحوِ، وجرتِ الأسئلةُ والأجوبةُ فيما بين الناس، وصُنِّفَتْ كتبُ التفسير، لزم أن نذكرَ هذه المواضعَ الصعبةَ إجمالاً، ونوردَ لها أمثلةً حتى لايَحتاجَ المفسرُ عند الخوضِ فيها إلى زيادةِ بيانٍ، ولا يضطرَ إلى المبالغة فى الكشفِ عنها وشرحِها.

Chapter Two

Explanation of the difficulties experienced in understanding the meaning of the Quraan in this age and removing those difficulties through sound explanation

One should understand that the Noble Quraan was revealed in pure Arabic which is extremely clear. The Arabs understood its purpose using their natural capabilities. As Allaah Ta'ala has said in Surah Zukhruf, "By the oath of the Clear Book", in Surah Yusuf, "Undoubtedly We have revealed it as an Arabic Quraan so that you may understand" and in Surah Hood, "This is a Book, the verses of which have been consolidated and then explained from The Wise, The Informed.

Among the dictates of Allaah Ta'ala is not to delve deeply into the interpretation of the unclear verses (Mutashabihat) of the Quraan, the attributes of Allaah Ta'ala, ambiguous aspects and the full details relating to each incident mentioned in the Quraan. It is for this reason that those to whom the Quraan was first revealed asked Rasulullaah ρ very little about these aspects and therefore very few reliable Ahaadeeth can be found in this regard.

However once this generation passed on and Non-Arabs entered into the fold of Islaam resulting in the pure Arabic dialect being abandoned and the intention of Allaah Ta'ala becoming unintelligible, the science of diction and syntax came into being and questions arose among people, thus many commentaries on the Quraan were written. It is necessary to briefly mention these areas of difficulty and illustrate examples thereof so that the Mufassir will not be in need of further elucidation when delving into the meaning and explanation of these unclear verses.

Diction

القُحَّة - Pure, uncontaminated by alien words.

اسْتَقْصَى المسألة - To delve deep into something, to explain all the details of an incident.

استَعْصَى الشيئُ عليه - To be difficult, to be intricate.

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The reasons for not understanding the intention of Allaah Ta'ala

The reasons for the difficulties experienced by people in this age in understanding the intention of Allaah Ta'ala are, an unknown word being mentioned, the solution of which is to narrate the meaning which the Sahabah, Taabi'een and other scholars of diction ascribed to that word, being unacquainted with the abrogative and abrogated verses, unaware of the reason for revelation, the omission of the 'Mudhaaf' (construct state) or 'Mowsoof' (Noun followed by an attribute), etc, substitution of something with another, one word with another, one verb with another, one noun with another or mentioning a plural where it should be singular and vice versa, or changing tense from first person to third person bringing forward something that should be placed at the back and vice versa, the reference of the suffix is unclear, one word having many possible meanings, repetition or lengthiness, abridgment or brevity, indirect expression, hints, metaphors and figures of speech.

Therefore it is necessary to firstly understand the reality of these reasons and their examples before beginning the Tafseer of the Quraan so that a mere reference will be sufficient when studying Tafseer. The entire explanation until the end of this chapter concerns these reasons and their explanation.

أسبابُ صُعوبةِ فهمِ المرادِ من الكلام

فنقول: إن عدمَ الوصولِ إلى المرادِ من اللفظ يكونُ:

- أحيانا بسبب استعمالِ لفظٍ غريبٍ؛ وعلاجُه : نقلُ معنى اللفظِ عن الصحابةِ والتابعين ،وسائرِ أهلِ المعانى.
- وأحيانا لقلةِ الاطلاع على الناسخِ والمنسوخِ.
- وأحيانا للغفلةِ عن أسباب النزولِ.
- وأحيانا بسببِ حذفِ المضافِ أو الموصوفِ أو غيرِهما.
- وأحيانا لإبدالِ شيءٍ بشيءٍ ، أو إبدالِ حرفٍ بحرفٍ ، أو اسمٍ باسمٍ ، أو فعلٍ بفعلٍ، أو لذكرِ الجَمْعِ مكانَ المفردِ، أو بالعكسِ ، أو للالتفاتِ من الخطابِ إلى الغيبةِ.
- وأحيانا لتقديمِ ما حقُّه التأخيرُ أوبالعكسِ .
- وأحيانا بسببِ انتشارِ الضمائرِ، أو تعدُّدِ المراد من اللفظة الواحدةِ.
- وأحيانا بسببِ التكرارِ والإطنابِ.
- وأحيانا بسببِ الاختصارِ والإيجازِ
- وأحيانا بسبَبِ استعمالِ الكنايةِ والتعريضِ والمتشابهِ والمجازِ العقلي.

فينبغي للإخْوَةِ السُعَداءِ أن يطلعوا فى مَبْدَإِ الكلامِ على حقيقةِ هذه الأمورِ، وعلى شيئ من أمثلتِها، ويكتفوا بالرَمْزِ والإشارةِ فى مواضع التفصيل.

The reasons for not understanding the intention of Allaah Ta'ala

1- An unknown word being mentioned, the solution of which is to narrate the meaning which the Sahabah, Taabi'een and other scholars of diction ascribed to that word.

2- Being unacquainted with the abrogative and abrogated verses.

3- Unaware of the reason for revelation.

4- Omission of the ‘Mudhaaf’ (construct state) or ‘Mowsoof’ (Noun followed by an attribute), etc.

5- Substitution of something with another, one word with another, one verb with another, one noun with another or mentioning a plural where it should be singular and vice versa, or changing tense from first person to third person.

6- Bringing forward something that should be placed at the back and vice versa.

7- The reference of the suffix is unclear or one word having many possible meanings.

8- Repetition or lengthiness.

9- Abridgment or brevity.

10- Indirect expression, hints, metaphors and figures of speech.

Therefore it is necessary for students to firstly understand the reality of these reasons and a few of their examples, (before beginning the Tafseer of the Quraan) and suffice with a mere reference when studying Tafseer.

Diction

لفظ غريب - A difficult word, the meaning of which is unknown.
غَرُبَ الكلامُ (ک) غَرَابَةً - To be unclear, indistinct.

اهل المعانى - This refers to those scholars who are well acquainted with the meaning of the words of the Quraan, such as Zujaaj, Farrraa, Khafash, Ibn Anbaari, etc.

سُعَدَاءُ - This is the plural of سَعِيد which means pious.

الرَّمْزُ - Reference.

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Lesson one

Explanation regarding the elucidation of ‘Ghareeb’ words

That word whose meaning has become unclear because of it not being used is called Ghareeb. At the time when the Quraan was revealed no word was Ghareeb. Later when Arabs and Non-Arabs socialized with each other, which resulted in the pure Arabic dialect being abandoned, the meaning of certain words of the Quraan became unclear to the latter generations.

The best explanation of Ghareeb words was the connotation and interpretation of Hadhrat Abdullaah bin Abbaas τ, narrated by Ali bin Abi Talha (A.R). Imaam Bukhaari (A.R) relied extensively upon this narration in his ‘Sahee Bukhaari’.

The connotation and interpretation made by Hadhrat Abdullaah bin Abbaas τ, narrated by Dhahaaq bin Haazim (A.R) is next in preference. In addition the replies given by Hadhrat Ibn Abbaas τ to Naafi bin Azraq Khaariji, also contain many explanations of Ghareeb words. Allaamah Jalaaludien Suyoothi (A.R) has collected the connotations of Ghareeb words mentioned from all three sources in his book, ‘Al-Atqaan fi Uloomil Quraan’.

Thereafter the explanation of Ghareeb words which Imaam Bukhaari (A.R) quoted from other scholars of Tafseer, e.g. Mujaahid, Hasan Basri, Qataadah, etc, is preferred and lastly the explanation of Ghareeb words which other Mufassireen and Muhadditheen narrated from the Sahabah, Taabi’een and Taba-Taabi’een.

For the benefit of others Shah Sahib (A.R) has included the explanation of a large number of Ghareeb words in the fifth chapter of this book, also mentioning the reasons for revelation of many verses, which he considered a separate treatise altogether, entitling it ‘Fathul Khabeer bi ma la budda min Hifzihi fi Ilmil Tafseer’. This treatise used to be published along with the old print of ‘Fauzul Kabeer’ but since it is not included in the syllabus it is no longer published. Whoever wishes to view this peruse this treatise may do so in the Faarsi print of ‘Fauzul Kabeer’.

الفصل الأول

في

شرح غريب القرآن

وأحسنُ الطرقِ في شرح الغريبِ ما صَحَّ عن ترجُمانِ القرآنِ عبدِاللّٰهِ بنِ عباسٍ رضي اللّٰه عنهما،عن طريقِ ابنِ أبي طلحة واعتمد عليه البخاري في صحيحهِ غالبًا؛ ثم طريقُ الضحَّاك عن ابن عباسٍ، وأجوبةُ ابنِ عباس عن سؤالاتِ نافعِ بن الأزْرَقِ؛ وقد ذكر السُّيُوطي هذه الطرقَ الثلاث في كتابه: "الإتقانِ في علومِ القرآن".

ثم مانقله البخاريُ من شرحِ الغريبِ عن أئمةِ التفسيرِ، ثم ماروواه سائرُ المفسرين عن الصحابةِ والتابعين وأتباعِهم رضي اللّٰه عنهم من شرحِ غريبِ القرآنِ.

وأرى من المناسب أن أجمعَ في البابِ الخامسِ من هذه الرسالةِ جملةً صالحةً من شرحِ غريبِ القرآنِ مع بيانِ أسبابِ النزولِ، واجعلَها رسالةً مستقلةً فمن شاء ضمَّها إلى هذه الرسالة، ومن شاء أفردها على حدةٍ:

وللناس فيما يَعْشَقُون مذاهبُ

Lesson one

Explanation of Ghareeb words

The best method of explaining the difficult words of the Quraan is through the narrations of Hadhrat Abdullaah bin Abbaas τ, reported by Ibn Abi Talha, which Imaam Bukhaari relied upon extensively in his ‘Sahee Bukhaari’. The narrations of Ibn Abbaas τ, reported by Dhahaaq are then preferred followed by the replies of Hadhrat Ibn Abbaas τ to the questions of Naafi bin Azraq. Allaamah Suyoothi (A.R) in his book “Al-Atqaan fi Uloomil Quraan’ has reported these narrations from three of these chains.

Thereafter the explanation of Ghareeb words which Imaam Bukhaari reported from other Mufassireen and lastly the narrations which other Mufassireen report from the Sahabah, Taabi'een and Taba-Taabi'een.

I think it only appropriate to prepare a separate treatise with the explanation of a large number of Ghareeb words along with an explanation of the reasons for revelation. Whoever wishes may include it with this treatise or separate it if he so wishes.

"And people create various schools of thought for that which they love."

Note: - Naafi bin Azraq Harwie was the leader of the Khaarijites and the Khaarijie sect of Azaariqah is associated to him. He was killed in Jamaadal Aakhirah 65 A.H. Allaamah Suyoothi (A.R) has repeated with an unbroken chain that on one occasion Hadhrat Ibn Abbaas τ was sitting near the Ka'abah when people surrounded him and asked him various questions regarding the Tafseer of the Quraan.

Seeing this Naafi bin Azraq said to Najdah bin Uwaimir, "Come! Let us go this person who has the courage to make Tafseer of the Quraan and ask him a few questions." They both came to Hadhrat Ibn Abbaas τ and said to him, "We wish to ask you a few questions relating to the Noble Quraan, which you will explain to us, providing examples from the speech of the Arabs because Allaah Ta'ala has revealed the Quraan in pure Arabic. Hadhrat Ibn Abbaas τ told them to ask whatever they wished. Thereafter Allaamah Suyoothi (A.R) has repeated all the questions asked by Naafi and Hadhrat Ibn Abbaas's τ reply to them. (Ownul Kabeer)

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Earlier Mufassireen would sometimes explain a verse using the intended meaning of a word

One point should be kept in mind regarding the explanation of difficult words reported from the earlier Mufassireen that sometimes the Sahabah and Taabi'een would not use the literal meaning when commentating on a verse but the intended meaning instead. This means that instead of the literal meaning they would use a word closely linked to its literal meaning. For example, instead of the word sun, using the

words sunshine, light and day is to commentate on a verse using the intended meaning.

When the latter Mufassireen would search for this meaning in dictionaries and Arabic phrases, they could not find it, which ultimately led them to refuting the commentaries of the Earlier Mufassireen. In reality this refutation is utterly baseless and a proof of being unacquainted with the style of the earlier Mufassireen.

القدماءُ ربما يفسرون اللفظَ بلازمِ معناه

ومما ينبغى أن يُعلم هنا: أن الصحابةَ والتابعين رضى الله عنهم ربما يفسّرون اللفظَ بلازمِ معناه؛ وقد يتعقّبُ المفسرون المتأخرون ذلك التفسيرَ القديمَ، من جهة تتبُّع اللغة، وتفحُّص مَوارِدِ الاستعمالِ.

والغرضُ المطلوبُ فى هذه الرسالة: سَرْدُ تفسيراتِ السَلَفِ بعينِها، ولِنَقْدِهَا وتنقيحِها موضِعٌ آخَرُ غير هذا الموضع:

فلكُلٍّ مقامٍ مقالٌ، ولكل نكتةٍ مَجَالٌ

Earlier Mufassireen would sometimes explain a verse using the intended meaning of a word

Among those aspects which are necessary to understand at this point is that sometimes the Sahabah and Taabi'een would explain the meaning of a word using its intended meaning. The latter Mufassireen would refute such commentaries after examining many dictionaries and researching the usage of that word.

The purpose of this treatise (Fathul Khabeer) is to quote the commentaries of the earlier Mufassireen, the criticism and elucidation of which will be done at another time.

"There is a discussion for every moment and a moment for every point."

Diction

تَعَقَّبَهُ تَعَقُّبًا - To admonish another.

تَتَبَّعَ الأَمْرَ تَتَبُّعًا - To search intensively.

تَفَحَّصَ عنه تَفَحُّصًا - To delve deeply.

سَرَدَ الحديثَ (ن ض) سَرْدًا - To explain clearly.

السَّلَفُ - Predecessors. Its plural is أَسْلَاف . In this case predecessors refer to the Sahabah, Taabi'een and Taba-Taabi'een.

نَقَدَ الكلامَ (ن) نَقْدًا - To explain the beauties and faults of speech.

نَقَّحَ الكلامَ - To correct, to rectify.

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Lesson Two

Recognition of the Abrogative (Nasikh) and Abrogated (Mansookh)

Recognising the Abrogative and Abrogated is one of the most intricate aspects in the science of Tafseer. The main reason for its intricacy is the difference of opinion with regard to the meaning of 'Naskh' (Abrogation) among the earlier and latter Mufassireen. It is essential for every student to understand the literal meaning of 'Naskh' (Abrogation) as well as the difference between the terminologies of the earlier and latter Mufassireen.

Literal and technical definition of 'Naskh' (Abrogation)

The literal meaning of 'Naskh' is to remove, to end or to make baseless.

Sunshine removed the shade - - - - - - - - - - - - نَسَخَتِ الشَّمْسُ الظِّلَّ

The wind removed the footprints - - - - - - - - - - - - - - - - نَسَخَتِ الرِّيحُ آثَارَ القَدَمِ

According to the Ulama of Usool (principles and definitions) the definition of ‘Naskh’ is,

بیانُ انتہاءِ حکمٍ شرعیٍّ بطریقٍ شرعیٍّ مُتَراخٍ عنه حَتّٰی لایجوزَ امتثالُهٗ

“To explain the boundaries of a law of Shariaat in such a manner that anything outside these boundaries is impermissible to practice upon.”

According to this definition any act which has been abrogated is impermissible to practice upon in all instances.

However after studying the standpoints of the Sahabah and Taabi’een it becomes clear that they used the word ‘Naskh’ with its literal meaning in mind and not the technical definition of the Ulama of Usool. Thus according to them the definition of ‘Naskh’ is,

اِزَالَةُ بَعْضِ اَوْصَافِ الآیَةِ بآیَةٍ اُخْرٰی

“To remove certain conditions of a verse with another verse.”

According to this definition whatever changes occur in any law of Shariaat will be termed as ‘Naskh’, whether the period of practicing upon that law is being explained, the meaning is being changed from obvious to unobvious, a clause is being highlighted, a general law being made specific, the difference being explained between the verse and other deductions derived by comparison to that verse, a certain ritual from those of the period of ignorance is being contested or a law from the previous Shariaat is being abolished.

الفصل الثانی

فی

معرفة الناسخ والمنسوخ

من المواضع الصَّعْبَةِ فی علمِ التفسیرِ التی مباحثُهَا کثیرةٌ، والاختلافُ فیها واسعٌ: معرفةُ الناسخِ والمنسوخِ، ومن أقوی وجوهِ الصُّعوبةِ: اختلاف اصطلاحِ المتقدمین والمتأخرین.

معنی النسخ عند المتقدمین:

والذی وَضَحَ لنا باستقراءِ کلام الصحابةِ والتابعین: أنهم کانوا یستعملون "النسخَ" فی معناه اللغوی، الذی هو " إزالةُ شیئٍ بشیئٍ " لا بمعنی مصطلحِ الأصولیین فمعنی النسخِ عندهم: " إزالةُ بعضِ أوصافِ الآیةِ بآیةٍ أخری" سواءٌ کان ذلك:

- ببیانِ انتهاءِ مدةِ العملِ.
- أو بصرفِ الکلامِ عن المعنی المتبادرِ إلی غیرِ المتبادرِ.
- أو ببیانِ کونِ القیدِ إتفاقیا.
- أو بتخصیصِ عامٍ.
- أوببیان الفارقِ بین المنصوصِ وبین ماقِیْسَ علیه ظاهراً.
- أو بإزالةِ عادةٍ من العاداتِ الجاهلیةِ.
- أوبرفعِ شریعةٍ من الشرائع السابقةِ.

Recognition of the Abrogative (Nasikh) and Abrogated (Mansookh)

Among the intricate aspects of Tafseer, often discussed and containing many differences of opinion is the recognition of the Abrogative and

Abrogated. **The main reason for the difficulty is the difference in the definitions of the earlier and latter Mufassireen.**

Definition of Naskh according to the earlier scholars

After studying the standpoints of the Sahabah and Taabi'een it becomes clear that they used the word 'Naskh' with its literal meaning in mind and that is, "To remove something using another" and not the technical definition of the Ulama of Usool. Thus according to them 'Naskh' means "To remove certain conditions of a verse with another verse" whether

1- The period of practicing upon that law has been explained.

2- The meaning changed from obvious to unobvious.

3- A clause was highlighted.

4- A general law was made specific.

5- The difference was clearly explained between the verse and those deductions derived by comparison to that verse.

6- A certain ritual from those of the period of ignorance was contested.

7- A law from the previous Shariaat was abolished.

Examples

The seven conditions which Shah Sahib (A.R) mentioned when explaining the definition of 'Naskh' according to the earlier Mufassireen, their examples are as follows,

1- Example of the first condition,

"As for those of your women who are guilty of indecent behaviour *(fornication, adultery, lesbianism)*" (Surah Nisaa: 15)

In this verse the order was first given that those women who have committed adultery should be imprisoned in their homes until death

overcomes them or Allaah Ta’ala creates a way for them. Later this order was abrogated with the second verse of Surah Nur, i.e. the period of practicing upon that law has passed. Further explanation will follow shortly.

2- Example of the second condition,

﴿كُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ﴾

“Eat and drink *(throughout the night)* until the white thread of *(true)* dawn becomes distinct to you from the black thread *(the night)*.” (Surah Baqarah: 187)

In this verse the words الْخَيْطُ الْاَبْيَضُ and الْخَيْطِ الْاَسْوَدِ has an obvious meaning, i.e. white thread and black thread whereas the unobvious meaning is dawn and night but the words مِنَ الْفَجْرِ (dawn) opposes the possibility of the obvious meaning. Therefore according to the earlier Mufassireen the words مِنَ الْفَجْرِ is the abrogative.

3- Example of the third condition,

﴿وَرَبَائِبُكُمُ الّٰتِىْ فِىْ حُجُوْرِكُمْ مِنْ نِسَائِكُمُ الّٰتِىْ دَخَلْتُمْ بِهِنَّ﴾

“Those step-daughters of yours *(girls who are born to your wife from another man)* who are in your care.” (Surah Nisaa: 23)

In this verse the clause “in your care’ is additional and not a clause of prohibition because Allaah Ta’ala says a little further on,

﴿فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ﴾

“If you have not had intercourse with them *(you have not consummated your marriage with the mothers of these step- daughters)*.” (Surah Nisaa: 23)

If the clause “in your care” was of prohibition then it would have been mentioned under the conditions for permissibility as well. Therefore according to the definition of the earlier Mufassireen, “If you have not

had intercourse with them“is the abrogative of, “Those step-daughters of yours in your care.”

4- Example of the fourth condition,

﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ﴾

“Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it *(will remind you of it on the Day of Qiyaamah)*. (Surah Baqarah: 284)

The generalization of the above verse was made specific with verse 286 in Surah Baqarah,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

“Allaah does not place on a soul a responsibility *(duty)* except what is within its capability *(Allaah shall not take one to task for involuntary thoughts that enters one’s mind*).”

Thus according to the definition of the earlier Mufassireen the second verse abrogates the first.

5- Example of the fifth condition, the Arab Mushrikeen claimed it permissible to sacrifice the Baheerah, Saa’ibah, Waseelah and Haam in the name of their idols by comparing it to other animals which are permitted to be sacrificed. In refutation of them Allaah Ta’ala revealed the verse

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ﴾

“Allaah did not introduce *(as part of religion)* the “Baheerah”, nor the “Saa’ibah”, nor the “Waseelah”, not the “Haam” *(these were various types of animals, mostly camels, to whom the early Arabs gave these titles because of certain reasons. People were prohibited from deriving benefit from them except under special circumstances.)* (Surah Maa’idah: 103)

According to the definition of the earlier Mufassireen this verse is the abrogative.

6- Example of the sixth condition, in the period of ignorance people would marry the ex-wives of their father, in refutation of this practice Allaah revealed the verse,

﴿وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ﴾

“Do not marry those women whom your fathers marry, except that *(you will not be sinful for doing this during the period before you became a Muslim)* which has passed *(because you were not bound by this law.)*”

The people during the period of ignorance would perform Tawaaf around the Ka’abah completely naked, in refutation of this Allaah Ta’ala revealed the verse,

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

“O children of Aadam! Adopt your *(clothing of)* beauty *(dress well)* at every place of Salaah *(whenever you perform Salaah)*.” (Surah A’raaf: 31)

According to the definition of the earlier Mufassireen both these verses are the abrogative of rituals prevalent during the period of ignorance.

7- In the Shariaat of Hadhrat Moosa υ the only punishment for murder was Qisaas (capital punishment). The verse,

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾

“Whoever *(heir)* forgives his brother *(the murderer)*, should demand *(the Diyyah)* with kindness *(without harshness)* and payment should be pleasant *(without delay and in full)*. This *(choice between Qisaas and Diyyah)* is a special consideration from your Rabb and a mercy.” (Surah Baqarah: 178)

,lessened this order permitting the heirs to either accept the Diyyah or forgive the offender, which according to the definition of the earlier Mufassireen is the abrogative of the law of the previous Shariaat.

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The number of Abrogated verses

According to the earlier Mufassireen any form of change in a verse constitutes Naskh, which requires more perception then categorical proof, which is why there is a great difference of opinion among them regarding the actual number of Abrogated verses. The spectrum of Naskh is quite broad with the number of Abrogated verses reaching five hundred and if looks a little deeper then the number of Abrogated verses will be impossible to calculate. However according to the latter Mufassireen the number of Abrogated verses is but a few and when considering the standpoint adopted by Shah Sahib, it is even less.

Allaamah Jalaaludien Suyoothi (A.R) in 'Al-Atqaan fi Uloomil Quraan' after clearly explaining what was mentioned above states the number of Abrogated verses to be **twenty,** in accordance with the opinion of **Sheikh Ibnul Arabi (A.R)** who bore in mind the definition of the latter Mufassireen.

Shah Sahib disagrees with this opinion with regards to fifteen verses. It is for this reason that Shah Sahib quotes and then scrutinizes these statements of Allaamah Suyoothi (A.R) in the following text.

عددُ الآياتِ المنسوخةِ عند المتقدمين:

فاتَّسع بابُ النسخِ عندهم، وكثرجَوَلانُ العَقلِ فيه، واتَّسعت دائرةُ الاختلافِ لديهم، ولذلك بلغتِ الآياتُ المنسوخةُ عندهم إلى خمسِ مِائَةِ آيةٍ؛بل إذا حققتَ النظرَ تجدُها غيرَمحصورةٍ؛ وأما المنسوخُ حَسَبَ اصطلاحِ المتاخرين فلايتجاوزُ العددَ القليلَ، لاسِيَّمَا حَسَبَ ما اخترناه من التوجيهِ.

الآياتُ المنسوخةُ عند المتأخرين:

وقد ذكر الشيخُ جلالُ الدين السُّيُوطي فى " الإتقان " عن بعضِ العلماءِ ما ذكرناه آنِفا، بتقريرٍمبسوطٍ كما ينبغي؛ ثم حَرَّر المنسوخَ طَبْقَ راىِ المتأخرين، موافقا لرأى الشيخ ابنِ العربى فعدَّه قريبًامن عشرين آيةً؛ وللفقير فى أكثرِها نظرٌ، فلنورد كلامَه مع التعقيبِ

The number of Abrogated verses according to the earlier Mufassireen

The spectrum of Naskh according to the earlier Mufassireen is broad, with extensive logic applied therein. It is for this reason that the differences of opinion in this regard are many, with the result that the number of Abrogated verses has reached five hundred and if one looks a little closer then he will find their number impossible to calculate. However according to the definition of the latter Mufassireen it does not exceed a few, especially if the standpoint which I have adopted is considered.

The number of Abrogated verses according to the latter Mufassireen

Allaamah Suyoothi (A.R) in 'Al-Atqaan' has quoted the same discussion from certain Ulama, which I have explained in detail as it should be explained. Allaamah Suyoothi (A.R) then went on to mention that the number of Abrogated verses according to the latter Mufassireen, as mentioned by Sheikh Ibnul Arabi (A.R), to be total of twenty. However I have my reservations regarding the majority of them. It is for this reason that I will quote and scrutinize the statements of Allaamah Suyoothi (A.R).

Diction

جَوَلاَن - Infinitive noun.
جَالَ فِى المكان(ن) جَوْلاً وَجَوَلاَنًا - To go in circles, to ramble.

حَرَّرَ الكتابَ تَحْرِيرًا - To write beautifully and correct.

عَقَّبَ عَلٰى فلانٍ تَعْقِيبًا - To scrutinize, make the errors known.

Note: - Sheikh Ibnul Arabi is Qaadhi Abu Bakr Muhammed bin Abdullaah Ma'aafiri Andalusi (A.R), who was the Qaadhi (judge) of Ishbiliyah, an expert in the sciences of Tafseer and Hadeeth. He was a follower of Imaam Maalik's school of thought. He was born in 468 A.H

and passed away in 543 A.H. This is not Sheikh Muhyudeen Ibn Arabi, the author of ‘Futuhaat Makkiyah’ and a famous Aalim of Tasawwuf.

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Details of the Abrogated verses

The details of those verses, which Ibnul Arabi believed to be abrogated according to the definition of the latter Mufassireen and which was explained by Allaamah Suyoothi (A.R) in ‘Al-Atqaan’, are as follows,

To bequeath something for an inheritor

Allaamah Suyoothi says in ‘Al-Atqaan’ that the first verse which has been Abrogated in Surah Baqarah is,

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ، حَقًّا عَلَى الْمُتَّقِينَ﴾(سورۃ بقرۃ آیت ۱۸۰)

“It has been made obligatory for you *(to make)* a bequest *(in your will)* that is just *(not more then one-third of your wealth)* in favour of your parents and close relatives when *(the signs of)* death appears before any of you and you are leaving wealth behind. This *(law)* is a duty upon those who have fear for Allaah.” (Surah Baqarah: 180)

In this verse it has been made compulsory to bequeath a share for one’s inheritor, whereas the bequest made for an inheritor is null and void. It is for this reason that Ibnul Arabi believes this verse is Abrogated. However there are three different views as to what the Abrogative is,

1- Some say it is the verse,

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾(سورۃ نساء آیت ۱۱و۱۲)

“Allaah instructs you concerning your children…” (Surah Nisaa: 11,12)

I.e. the verses of inheritance are the Abrogative.

2- Others say that it is the Hadeeth,

﴿لاَوَصِيَّةَ لِوَارِثٍ﴾

"No bequest can be made for an inheritor."

3- A few are of the opinion that Ijmaa (consensus of the Ummat) is the Abrogative.

Shah Sahib (A.R) also believes this verse to be Abrogated. According to him the Abrogative is the verses of inheritance and the Hadeeth, "No bequest can be made for an inheritor" is to clarify its Abrogation.

To believe Ijmaa to be the Abrogative is incorrect because just like Qiyaas, it cannot be an Abrogative for any law of Shariaat. In the famous book of Usool, 'Husaamie' it is written,

وَلاَ خِلاَفَ بين الجمهورِ اَنَّ القياسَ لاَيَصْلُحُ ناسِخًا، وكذلك الاجماعُ عنداكثرِهم(ص ٨٢)

"There is no difference of opinion among the majority that Qiyaas cannot be an Abrogative and the same can be said for Ijmaa, according to the majority. (page 82)

فمن البقرة

١- قولُه تعالى: ﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ﴾ الآية منسوخةٌ، قيل: بآيةِ المواريث وقيل: بحديثِ: لاَوَصِيَّةَ لِوَارِثٍ وقيل بالإجماع، حكاه ابنُ العربي قلتُ: بل هي منسوخةٌ بآيةِ: ﴿يُوْصِيْكُمُ اللهُ فِيْ أَوْلاَدِكُمْ﴾ وحديثُ "لاوصيةَ" مُبيِّنٌ للنسخ.

In Surah Baqarah

The verse, "It has been made obligatory for you *(to make)* a bequest *(in your will)*", is Abrogated. Some say because of the verses of inheritance, others say because of the Hadeeth, "No bequest can be made for an inheritor" and a few are of the opinion that Ijmaa is the Abrogative. These opinions have been reported from Ibnul Arabi (A.R).

I say this verse is abrogated by the verse, “Allaah instructs you concerning your children…” (Verses of inheritance) and the Hadeeth, “No bequest can be made for an inheritor” is to clarify that it has been Abrogated.

Note:-

1- “No bequest can be made for an inheritor.” This Hadeeth is narrated by ten Sahabah and is accepted according to all Ulama. Imaam Tirmidhi has stated that this Hadeeth is Hasan Sahee. For more details please refer to ‘Nasbur Raayah’ (volume 4 page 403-405).

2- Even though Shah Sahib has stated that the above mentioned verse is Abrogated, but according to Hadhrat Qataadah, Hadhrat Thaaoos, Hadhrat Hasan Basri, etc it is not Abrogated. **They say it is possible to reconcile this verse, thus there is no need to accept it as Abrogated.**

Allaamah Showkaani (A.R) also does not accept that this verse is Abrogated and provides the following interpretation. Even though this verse is general in its directive, its meaning is specific, i.e. parents refer to such parents who are deprived of their right to inherit because of Kufr or slavery and close relatives refers to those relatives who do not inherit automatically. Hadhrat Moulana Ubaidullaah Sindhi (A.R) has the same opinion. He writes,

“If such conditions did not arise wherein the inheritors are deprived of inheritance this interpretation would have been implausible. Especially in favour of one’s parents as under no conditions do they not inherit, which is why to bequeath for one’s parents should be undoubtedly abrogated, particularly since the above verse concerns parents. It is for this very reason that Shah Sahib (A.R) believed this verse to be Abrogated. However my own personal condition was such that my mother was a disbeliever and I got extremely ill. I became extremely concerned about her well-being, in the event of my death. Whatever helplessness she will experience will be because of me as she will be deprived from inheriting in the event of my death. It was at that moment that I understood the meaning of this bequest and that is if such conditions present themselves then to make a bequest is incumbent, based upon the verse, “It has been made obligatory for you a bequest that is just in favour of your parents.” Thus it is not necessary to classify this verse as Abrogated. Yes, the order will be specific instead of general and this is a

vast chapter in understanding the jurisprudence of the Quraan.” (‘Al-Furqaan’ page 257)

Hadhrat Moulana Saeed Ahmed Palanpuri (D.B) is also of the same opinion that this verse is not Abrogated. However he provides a different interpretation and that is if there is a fear that the children of the deceased will not distribute the inheritance in accordance with the laws of Shariaat then it will be incumbent upon the one about to pass away to make a bequest for all his inheritors in accordance with the shares stipulated by Shariaat. This should be witnessed and officially recorded so that no person’s right will be usurped and the doors of mischief will be closed.

Note: -The purpose of these interpretations was to reconcile between the verses of inheritance and the verse of bequest, i.e. clear the contradiction that could be misconstrued from these verses. The purpose of this explanation is not to refute the famous interpretation regarding the verse of bequest.

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The order to give Fidya (Pay a penalty) for the one who can only fast with difficulty

The second verse which is Abrogated is,

﴿وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهُ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ﴾ (سورۂ بقرۃ آیت ۱۸۴)

“Those who are capable (of fasting but cannot do so because of it not being habitual for him) should pay the Fidya, *(which is)* to feed a poor person. *(two meals)* (Surah Baqarah: 184)

At first this was the order which was later Abrogated by the verse,

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

“So whoever witnesses this month *(is alive during this month and capable of fasting)* should fast in it.” (Surah Baqarah: 185)

All are in agreement that the previous order has been Abrogated but there is a difference of opinion as to whether this verse is Abrogated or not.

- Some are of this opinion that it is Abrogated and the Abrogative is the verse the following verse, "So whoever witnesses this month should fast in it."

- Others are of the opinion that this order still stands and is still practiced upon. They say that the word 'لا' (No) is concealed before the word يُطِيْقُوْنَهٗ. Which would give it the following meaning, "Those who are not capable (of fasting such as very old or sickly people) should pay the Fidya." Thus verse explains the order relating to an excused person (Sheikh Faani).

Shah Sahib is also of the opinion that this verse is not Abrogated but still applies, although he has a different interpretation altogether. According to the majority the personal pronoun in the word يُطِيْقُوْنَهٗ refers to fasting, which is mentioned beforehand but Shah Sahib is of the opinion that it refers to the word 'Fidya' which is mentioned thereafter. Even though the word appears at the end of the sentence it grammatically precedes the word يُطِيْقُوْنَهٗ because the word 'Fidya' is the subject, which has been preceded by its 'Khabar' عَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ (predicate) because it is 'Nakirah' (Common noun), thus there can be no objection that the personal noun has been mentioned before the noun being made reference to. Fidya means to feed, which is why a masculine personal noun has been brought instead of feminine.

In essence Shah Sahib is of the opinion that this verse is issuing the order to give Sadaqaat Fitr, thus the verse would be translated as , "And whoever has the ability to feed (i.e. he is Sahib-e- Nisaab), Fidya (Sadaqaatul Fitr) is obligatory upon him. Shah Sahib says that Allaah Ta'ala has explained the obligatory nature of Sadaqaatul Fitr after issuing the order to fast just as the order for the Takbeeraat of Eid are given in the following verse,

"So that you glorify Allaah for His guiding you." (Surah Baqarah: 185)

٢- قوله تعالى: ﴿وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ﴾ قيل: منسوخة بقوله تعالى: ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ وقيل: محكمة، ولا مقدَّرة

قلت: عندي وجهٌ آخرُ: وهو أن المعنى: وعلى الذين يطيقون الطعامَ فديةٌ؛ هي طعامُ مسكينٍ؛ فأضمَرَ قبلَ الذِكرِ لأنه متقدِمٌ رتبةً؛ وذكَّر الضميرَ، لأن المرادَ من الفديةِ هو الطعامُ؛ والمرادُ منه صدقةُ الفطر؛ عَقَّبَ اللّٰهُ تعالى الأمرَ بالصِيام في هذه الآية بصدقةِ الفطرِ، كما عقَّبَ الآيةَ الثانيةَ بتكبيراتِ العيد.

It has been said that the verse, “Those who are capable (of fasting but cannot do so because of it not being habitual for him) should pay the Fidya, *(which is)* to feed a poor person” has been Abrogated by the verse, “So whoever witnesses this month *(is alive during this month and capable of fasting)* should fast in it.” Others have said that it still applies and the word ‘لا’ (No) is concealed before it.

I (i.e. Shah Sahib) say there is another interpretation of this verse and that is the verse means, “Those who are capable (of feeding) should pay the Fidya, *(which is)* to feed a poor person.” In this case Allaah Ta’ala mentioned the personal noun before the noun being made reference to because it grammatically precedes it. The personal noun is masculine because Fidya actually means to feed which refers to Sadaqaatul Fitr. Allaah Ta’ala mentions the injunction of Sadaqaatul Fitr after issuing the order for fasting just as the Takbeeraat of Eid are mentioned in the following verse.

The best interpretation of this verse

According to the majority of Scholars the verse under discussion is Abrogated whereas according to the Muhaqiqeen it is still applicable and not Abrogated. The interpretation made by Shah Sahib is farfetched and in the interpretation of the Muhaqiqeen one would have to accept that the word ‘لا’ to be concealed, which is contrary to principle. It is for this reason that the best interpretation for this verse is as follows. According to certain senior Sahabah and Muhaqiqeen of this era the meaning of this verse is, **“Those who have the ability to fast (but due to old age find it extremely difficult to fast or it is detrimental to their health)**

should pay the Fidya and that is to feed a poor person.” This interpretation is the best, neither does one have to accept any words to be concealed, nor accept a farfetched interpretation. It is also in accordance with the general meaning of إِطاقة, which is used for that task which can only be accomplished with severe difficulty. For example, one would use the word إِطاقة when saying,

إِنِّيْ أُطِيْقُ اَنْ اَحْمِلَ هٰذا الحجرَ الثقيلَ

“I have the ability to lift this heavy boulder.”

However it would be incorrect to use the word إِطاقة when saying,

إِنِّيْ أُطِيْقُ اَنْ اَحْمِلَ هٰذا الحجرَ الثقيلَ

“I have the ability to lift this morsel to my mouth.”

As it is extremely easy to lift a morsel to one’s mouth and is of no difficulty.

For further explanation please refer to ‘Al-Ownul Kabeer’.

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Intercourse with one’s spouse has been permitted during the nights of Ramadaan

The third verse under discussion is

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلٰى نِسَائِكُمْ (سورة بقرة آيت ۱۸۷)

“Permission has been granted for you to have sexual relations with your wives on the nights of the fasts *(an act that was previously forbidden)*. (Surah Baqarah: 187)

When fasting was first made incumbent then it was permissible to eat, drink and have sexual relations before going to sleep but it was prohibited to do so after going to sleep. The above mentioned verse abrogated this law and permitted eating, drinking, etc until dawn.

However there is a difference of opinion as to how this law was first established.

Some are of the opinion that this law was established by the verse,

﴿يَاأَيُّهَا الَّذِيْنَ آمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ﴾

“O you who have Imaan! Fasting has been made obligatory for you just as it was made obligatory for those before you *(the Jews and Christians)*.” (Surah Baqarah: 183)

As this verse means that Fasting has been made incumbent upon you in the same manner that it was made incumbent upon previous generations and they were instructed that the fast of the next day begins as soon as one goes to sleep. This same instruction was first given to this Ummat, which was later abrogated by the verse,

“Permission has been granted to you…”

Others are of the opinion that this law was not established by the Quraan but rather through Hadeeth., therefore no verse of the Quraan has been Abrogated by the verse, “Permission has been granted…“

Shah Sahib refutes both these opinions and says in the verse, “Fasting has been made obligatory” only the aspect of incumbency and it being compulsory is common and not the method of fasting, therefore it is not correct to assume that it has been Abrogated.

It is also not correct to say that this law was established through Hadeeth as there is no Hadeeth to this effect. In fact the verse, Permission has been granted...” actually put an end to the method of fasting which was common before the coming of Islaam. This is not Abrogation but termination of an ignorant custom or removal of a previous Shariaat.

If we were to accept that Rasulullaah ρ did actually order people to fast in this manner then too this method was not established by the Quraan but through the Hadeeth of Rasulullaah ρ, thus it is not correct to believe the verse, “Fasting has been made obligatory…” to be Abrogated.

٣ ـ قولُه تعالى: ﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَاءِ كُمْ﴾ ناسخةٌ لقوله تعالى: ﴿يٰأَيُّهَا الَّذِيْنَ آمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ﴾ لأن مقتضاها الموافقةُ فيما كان عليهم من تحريمِ الأكلِ والوَطْءِ بعدَ النومِ؛ ذكره ابنُ العربي؛ وحكى قولاً آخر: أنه نسخٌ لِمَا كان بالسنَّةِ.

قلتُ: معنى "كما كتب" التشبيهُ في نفسِ الوجوب فلا نسخَ، إنما هوتغييرٌ لِمَاكان عندهم قبلَ الشرع؛ ولم نجد دليلا على أن النبيَّ صلى الله عليه وسلم شَرَعَ لهم ذلك؛ ولو سُلِّمَ فإنما كان ذلك بالسنةِ

The verse, “Permission has been granted for you to have sexual relations with your wives on the nights of the fasts” is the Abrogative of the verse, “O you who have Imaan! Fasting has been made obligatory for you just as it was made obligatory for those before you”. As the objective of this verse is to correct those laws which were incumbent upon them, i.e. the prohibition of eating, etc after going to sleep. This opinion has been reported from Sheikh Ibnul Arabi (A.R). The other opinion is this verse is the Abrogative of the law which has been established through Hadeeth.

I say, “As it was made obligatory for those before you” refers to incumbency only and therefore cannot be defined as Abrogation. Undoubtedly it adjusted the method of fasting which was common among them before the Shariaat of Islaam.

In addition we do not find any proof that Rasulullaah ρ ordered them to fast in this manner and if we were to accept that Rasulullaah ρ had done so then this law was established through Hadeeth.

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The prohibition of warfare in the sacred months

The forth verse said to be Abrogated is

يَسْئَلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ قُلْ: قِتَالٌ فِيْهِ كَبِيْرٌ؛ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ
وَكُفْرٌ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ، وإِخْرَاجُ أَهْلِهٖ مِنْهُ أَكْبَرُ عِنْدَ اللّٰهِ؛ وَالْفِتْنَةُ أَكْبَرُ مِنَ
الْقَتْلِ وَلَايَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ إِنِ اسْتَطَاعُوْا(سورۂ بقرۃ آیت۲۱۷)

“They question you *(O Muhammed ρ)* about warfare in the sacred months *(Dhul Qa’adah, Dhul Hijjah, Muharram and Rajab)*. Say, “Warfare in these months is a grave matter *(major sin)*, but to prevent *(others)* from Allaah’s way *(from Islaam)*, to disbelieve in Him, *(to prevent people from)* the Masjidul Haraam and to expel *(drive out)* its people from it *(as the Mushrikeen did to Rasulullaah ρ and the Sahabah ψ)* is a far greater sin in the sight of Allaah. Corruption *(especially Shirk and causing mischief in religion)* is worse than killing.” They *(the Kaafiroon)* will continue fighting you until *(with the intention that)* they turn you away from your Deen if they can *(by preventing others from accepting Islaam)*. (Surah Baqarah: 217)

Ibn Jareer has reported the following narration from At’aa bin Maysarah in his book, ‘Jaamiul Bayaan’, “The above mentioned verse in Surah Baqarah has been abrogated by verse 36 in Surah Taubah,

﴿وَقَاتِلُوْا الْمُشْرِكِيْنَ كَافَّةً كَمَا يُقَاتِلُوْنَكُمْ كَافَّةً،﴾

“Fight all the Mushrikeen *(in every country)* just as they fight all of you *(wherever you may be)*. (Surah Taubah: 36)

However Shah Sahib says the verse in Surah Baqarah does not prohibit warfare in the sacred months (Rajab, Dhul Qa’adah, Dhul Hijjah and Muharram) but rather permits it. The verse first accepts the reasons for warfare being disliked during the sacred months but then goes on to mention why it is not prohibited and that is even though warfare during the sacred months is a major sin, corruption is much severer therefore in retaliation to corruption warfare is permissible. This interpretation is supported by the theme mentioned prior to this verse making it incorrect to state that this verse has been Abrogated.

٤- قولهُ تعالى: ﴿يَسْئَلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ﴾ الآيةَ منسوخةٌ بقوله تعالى: ﴿وَقَاتِلُوْا الْمُشْرِكِيْنَ كَافَّةً﴾ الآيةَ أخرجه ابنُ جَريرٍ عن عطاءِ بنِ مَيْسَرَةَ،

قلتُ: هذه الآيةُ لا تدل على تحريمِ القتالِ، بل تدل على تجويزِه، وهي من قبيل تسليم العلةِ وإظهارِ المانعِ؛ فالمعنى: أن القتالَ في الشهرِ الحرامِ كبيرٌ شديدٌ، ولكن الفتنةَ أشدُّ منه، فجاز في مقابلتِها؛ وهذا التوجيهُ ظاهرٌ من سياقِها، كما لا يخفى.

The verse, “They question you about warfare” has been Abrogated by the verse, “Fight all the Mushrikeen just as they fight all of you”. This has been reported by Ibn Jareer from At’aa bi Maysarah.

I say this verse does not prove the prohibition of warfare but its permissibility instead. The intention of this verse is to accept the reasons for warfare being disliked (meaning even though it is disliked due to certain conditions it is not prohibited). The meaning of the verse will therefore be, “Warfare during the sacred months is a major sin but corruption is even severer therefore in retaliation to corruption warfare is permissible. **This interpretation is supported by the theme mentioned prior to this verse, which is not hidden.**

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To bequeath provisions for a widow up to a year

The fifth verse said to be Abrogated is

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ أَزْوَاجًا وَّصِيَّةً لِّأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ؛ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيْ أَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ؛ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ (سورۂ بقرۃ آیت ۲۴۰)

“Those of you who are about to die and leave their wives behind should bequeath unto their wives a provision for a year without turning them out *(of their homes)*. *(However)* If they go out *(of their own accord)* there is no sin for you in that which they do with themselves within their rights. Allaah is Mighty, the Wise.” (Surah Baqarah: 240)

During the age of ignorance the period of waiting for a widow was one year. Islaam stipulated four months and ten days in place of a year but since the laws of inheritance were not revealed at first, it was incumbent upon the husband to bequeath for his wife that she stay in the house of inheritance up to a year as well as take provisions from the inheritance during this period. However it is not incumbent upon the wife to remain in that home or consume from the inheritance for a full year rather after her period of waiting is complete, she has the choice to do so.

Whether this decree still applies to a certain extent or is completely Abrogated, there is a difference of opinion. Mufassireen state that the waiting period of one year has been Abrogated by the verse,

﴿وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ أَزْوَاجًا يَّتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَّعَشْرًا﴾

“Those of you who die, leaving their wives behind, then they *(the wives)* shall remain by themselves *(in iddah)* for four months and ten days.”
(Surah Baqarah: 234)

In addition the order of making a bequest has been Abrogated by the verses of Inheritance, therefore it is not permissible for the one about to die to bequeath anything for his wife and according to the Hanafi school of thought the right of the wife to remain in the house of inheritance also falls away.

Shah Sahib says, even though this verse is regarded as Abrogated according to the majority of Mufassireen, there is a possibility for another interpretation and that is it is preferable for the one about to die to make a bequest for his wife but it is not incumbent upon the wife to remain in the house for the entire duration. This is the opinion of Hadhrat Abdullaah bin Abbaas τ and is the apparent connotation of this verse.

The commentator on ‘Fauzul Kabeer’, Hadhrat Moulana Saeed Ahmed Palanpuri (D.B) says that it will be compulsory to act upon this verse if the wife is severely hard-pressed, having no assistance, no relatives or is not inheriting sufficient wealth to see to her needs. Sometimes it is difficult to re-marry immediately after the period of waiting expires, which is why Shariaat has made it incumbent upon the husband to make a bequest allowing the wife to take benefit from his estate for a period of one year so that she may make preparations to re-marry after her period of waiting is complete. However after her period of waiting is completed she has the option to either stay

in the house for the rest of the year or if preparations for re-marriage are complete before the expiry of one year then leave the house. (‘Ownul Kabeer’)

٥ ـ قوله تعالى:﴿وَالَّذِيْنَ يُتَوَفَّوْنَ ـــ إلى قوله ـــ مَتَاعًا إِلَى الْحَوْلِ﴾ الآية منسوخةٌ بآيةِ:(أَرْبَعَةَ أَشْهُرٍ وَّعَشْرًا﴾ والوصيةُ منسوخةٌ بالميراث؛ والسُكنى ثابتةٌ عند قومٍ، منسوخةٌ عند آخرين بحديثِ:" ولاسُكْنٰى".

قلتُ:هي كما قال منسوخةٌ عند جمهورِ المفسرين؛ ويمكن أن يقالَ: يستحبُ أو يجوزُ للميت الوصيةُ، ولايجبُ على المرأةِ أن تَسْكُنَ في وصيتِهِ؛ وعليه ابنُ عباس ؛ وهذا التوجيهُ ظاهرٌ من الآية.

The verse, “Those of you who are about to die…” until, “Provision for a year…” is Abrogated by the verse, “Four months and ten days” and the order to make a bequest is Abrogated by the verses of inheritance.

According to a group of Scholars for the wife to remain in the house is still applicable whereas others are of the opinion that it has been abrogated as well by Hadeeth (however this is not the Hadeeth of Rasulullaah ρ but the saying of At’aa. ‘Bukhaari’ volume 2 page 804)

I say, this verse is abrogated as the majority of Mufassireen have stated according to Allaamah Suyoothi (A.R) but it can be said that it is preferable or permissible for the one about to die to make a bequest and it is not incumbent upon the wife to reside in the house for the entire year. This is the opinion of Hadhrat Abdullaah bin Abbaas τ and is the apparent connotation of this verse.

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Taken into account for outer actions as well as one's thoughts

The sixth verse said to be Abrogated is,

وَإِنْ تُبْدُوْا مَا فِيْ أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ:

"Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it." (Surah Baqarah: 284)

The words, "What is in your hearts" dictates that one should be taken into account for any evil thoughts or feelings, which involuntarily enter ones' mind. In fact when this verse was revealed the Sahabah came to Rasulullaah ρ and said, "Until now we have been able to act upon all other laws given to us, i.e. Salaah, fasting, etc, but we are unable to act upon this verse of the Quraan." Rasulullaah ρ replied, "You should say to every order given to you by Allaah Ta'ala, "We hear and we obey" and not be like the Jews who would say, "We hear and we disobey". When the Sahabah said the words ordered by Rasulullaah ρ, Allaah Ta'ala revealed the next verse,

آمَنَ الرَّسُوْلُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ

"The Rasul *(Muhammed ρ)* believed in that which has been revealed to him from his Rabb and *(so do)* the Mu'mineen. (Surah Baqarah: 285)

In this verse Allaah Ta'ala praised the actions of Rasulullaah ρ and the Sahabah. Thereafter Allaah Ta'ala revealed the final verse of Surah Baqarah,

لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا

"Allaah does not place on a soul a responsibility *(duty)* except what is within its capability *(Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind)*." (Surah Baqarah: 286)

In this verse Allaah Ta'ala made it clear that one would only be taken to task for one's voluntary actions and not for those which are involuntary.

Based upon this interpretation Allaamah Suyoothi (A.R) states that the verse, "Whether you make known what is in your hearts…" has been Abrogated by the final verse of Surah Baqarah, "Allaah does not place upon a soul a responsibility except what is within its capability."

Shah Sahib on the other hand says in refutation of Allaamah Suyoothi (A.R) that the according to the definition of the latter Mufassireen this is not termed as 'Naskh'

(Abrogation) but **rather specialization of a general statement.** As the final verse in Surah Baqarah makes it clear that, **“What is in your hearts” refers to sincerity and hypocrisy and not involuntary thoughts since one is only accountable for that within his capability and preventing involuntary thoughts from occurring is not within his capability.** It is for this reason that he will not be held accountable for such thoughts.

٦ ـ قوله تعالى: ﴿وَإِنْ تُبْدُوْا مَا فِيْ أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ﴾ الآية منسوخةٌ بقولهِ بعدَه: ﴿لاَ يُكَلِّفُ اللّٰهُ نَفْسًا إِلاَّ وُسْعَهَا﴾

قلتُ: هومن بابِ تخصيصِ العامِ: بينتِ الآيةُ المتأخرةُ أن المرادَ مافي أنفسِكم من الإخلاصِ والنفاقِ، لامن أحاديثِ النفسِ التي لا اختيارَ فيها، فإن التكليفَ لايكونُ إلا فيما هو في وُسْعِ الإنسانِ.

6- The verse, “Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it” has been Abrogated by the verse, “Allaah does not place on a soul a responsibility except what is within its capability”.

I say, this is actually specialization of a general statement. The last verse has made it clear that “What is in your hearts” refers to sincerity and hypocrisy and not involuntary thoughts which enter one’s mind as one is not accountable for that which is not within his capability.

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Fear Allaah as He should be feared

The seventh verse said to be Abrogated is,

يٰأَيُّهَا الَّذِيْنَ آمَنُوْا اتَّقُوْا اللّٰهَ حَقَّ تُقَاتِهِ، وَلاَتَمُوْتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُوْنَ

"O you who have Imaan! Fear Allaah*(completely)* as He should be feared *(by obeying all His commands)* and do not die but as Muslims *(do not do anything that will remove you from the fold of Islaam and dedicate your life and death solely for Islaam)*." (Surah Aal-Imraan: 102)

Some Mufassireen say this verse has been Abrogated by the verse in Surah Taghaabun,

"So fear Allaah as much as you can." (Surah Taghaabun: 16)

As fearing Allaah completely means that one always remain in Allaah's obedience, never disobeying Him, being ever grateful, remembering Him always and under no circumstances ever being negligent. It is quite obvious that man is incapable of this, which is why Mufassireen have said this verse is Abrogated.

However some Mufassireen are of the opinion that this verse has not been Abrogated and still applies. According to them, fearing Allaah completely means that one should safeguard himself from all sin in the same manner that he safeguards himself from Kufr and Shirk. ('Bayaanul Quraan')

According to Shah Sahib as well this verse is not Abrogated and still applies however **the implications of both these verses are completely different.** He says that the words, "Fear Allaah*(completely)* as He should be feared " **pertains to Kufr, Shirk and other deviant beliefs** because to completely safeguard oneself from these erroneous beliefs is compulsory whereas "So fear Allaah as much as you can" **pertains to A'amaal (actions)**, i.e. any person who does not have the ability to perform Wudhu (Ablution) should make Tayammum and if one is unable to stand and read Salaah, he should sit and do so. This interpretation becomes clearer from the concluding words of the verse, " and do not die but as Muslims" as the verse instructs one to remain firm on Islaam until his last moments whereas one is generally incapable of any A'amaal (acts of worship) at this time, thus Islaam does not refer to the Physical actions of Islaam but Imaan or the doctrine of Tauheed.

Ultimately there is a difference of opinion as to whether this verse has been Abrogated or not. Some are of the opinion that it has been Abrogated, while others still maintain that it is still applicable and this is correct. Besides this verse there are no other verses in Surah Aal-Imraan regarding which a claim of Abrogation is correct.

ومن آل عمران:

٧ ـ قولُه تعالى: ﴿اتَّقُوْا اللّٰهَ حَقَّ تُقَاتِهِ﴾ قيل: إنه منسوخةٌ بقولِه: ﴿فَاتَّقُوْا اللّٰهَ مَااسْتَطَعْتُمْ﴾ وقيل: لا، بل هو محكمٌ.

وليس فيها آيةٌ يصح فيها دعوى النسخ غيرَ هذه الآية.

قلتُ: ﴿حَقَّ تُقَاتِهِ﴾ في الشركِ والكفرِ وما يرجع إلى الاعتقادِ، و﴿مَا اسْتَطَعْتُمْ﴾ في الأعمالِ: من لم يستطع الوضوءَ يتيممُ، ومن لم يستطع القيامَ يصلي قاعداً؛ وهذا التوجيهُ ظاهرٌ من سِياقِ الآية، وهو قولُه: ﴿وَلَاتَمُوْتُنَّ إِلَّاوَاَنْتُمْ مُسْلِمُوْنَ﴾.

7- The verse, "Fear Allaah*(completely)* as He should be feared" from Surah Aal-Imraan has been said to be Abrogated by the verse, "So fear Allaah as much as you can". Others are of the opinion that this verse has not been Abrogated and there is no other verse in this Surah regarding which a claim of Abrogation is correct.

I say the words, " Fear Allaah*(completely)* as He should be feared" refers to Kufr, Shirk and those aspects pertaining to belief whereas, "So fear Allaah as much as you can" relates to physical actions. For example, A person incapable of performing Wudhu (Ablution) should make Tayammum and a person incapable of reading Salaah in a standing position should sit and do so. This interpretation becomes apparent form the latter part of this verse and that is the sentence, " And do not die but as Muslims."

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The share of a friend

The eighth verse is

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُوْنَ، وَالَّذِيْنَ عَقَدَتْ
أَيْمَانُكُمْ فَآتُوْهُمْ نَصِيْبَهُمْ (سورۂ نساء آیت ۳۳)

"For each *(man and woman)* We have appointed heirs for that *(inheritance)* which parents and relatives leave. Give their shares *(of inheritance)* to those with whom you have made a pledge *(a pledge that they will receive a share of your estate. Such people may inherit if there are no heirs. They are also entitled to bequests made in their names from one-third of the estate)*. Verily Allaah is Witness over everything *(nothing is hidden from Allaah)*." (Surah Nisaa: 33)

Allaamah Suyoothi (A.R) says this verse has been Abrogated by the following verse in Surah Ahzaab,

"Relatives are closer to each other *(and therefore have a greater right of inheriting from each other)*." (Surah Ahzaab: 6)

Shah Sahib says this verse is not Abrogated and means that inheritance is for one's relatives and keep good relations with those with whom you have made any agreements. Sheikhul Islaam Hadhrat Moulana Shabbier Ahmed Uthmaani (A.R) writes under the commentary of this verse,

"The majority of the Sahabah were alone in accepting Imaan with Rasulullaah ρ and the rest of their families were still disbelievers. It is for this reason that Rasulullaah ρ created ties of brotherhood between various Sahabah and these Sahabah would also inherit from each other. Later when their families also accepted Islaam the verse was revealed that the right to inherit belongs to one's relatives. As far as "self-made" bonds of brotherhood is concerned, there is no inheritance for them, except that one maintain good relations with them and appropriately bequeath a share for them. However there is no stipulated share for them from the estate." ('Fawaaid Uthmaani')

ومن النساء

٨- قوله تعالى: ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ﴾ الآية منسوخة بقوله: ﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾

قلت: ظاهر الآية أن الميراث للموالي والبر والصلة لمولى الموالاة فلا نسخ.

Surah Nisaa

8- The eighth verse, "Give their shares *(of inheritance)* to those with whom you have made a pledge" has been said to be Abrogated by the verse, " Relatives are closer to each other".

I say the apparent meaning of the verse in Surah Nisaa is that inheritance belongs to one's relatives and that one should maintain good relations with whomsoever he has a bond of brotherhood. Therefore this verse has not been Abrogated.

Diction

الموالى -This is the plural of مولى which means relative, inheritor.

مولى الموالات- refers to that person who has accepted the agreement of assistance and that is that they have promised to assist each other during their lifetime. If a debt is incurred by anyone of them then the other will aid him and each will inherit from the next in the case of death. The bonds of brotherhood which Rasulullaah ρ established among the Sahabah after Hijrat was of this type.

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The order to grant a share to close relatives, orphans and the needy when distributing the inheritance

The ninth verse said to be Abrogated is,

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا (سورۂ نساء آیت ۸)

"When relatives, orphans and needy *(all of whom do not have a fixed share of the inheritance)* present themselves at the distribution *(of the estate)*, then grant some of it to them *(as a gesture with the permission of all the heirs)* and speak kindly to them." (Surah Nisaa: 8)

Some Mufassireen are of the opinion that this verse has been Abrogated by the verses of inheritance, " Allaah instructs you concerning your children…".

Other Mufassireen state that this verse has not been Abrogated but rather people have become negligent in practicing upon it.

Hadhrat Abdullaah bin Abbaas τ as well as Shah Sahib say this order still applies however it is not obligatory but Mustahab (Preferable).

Hadhrat Moulana Shabbier Ahmed Uthmaani (A.R) writes under the commentary of the verse,

"If certain relatives who do not have a fixed share, orphans or the needy are present at the time when the inheritance is being distributed then offer them a meal before bidding them farewell or even grant them some item from the estate. To act in such a manner is Mustahab (Preferable). If it is not possible to feed them or grant them any item from the estate, because of it being the wealth of an orphan and the deceased did not make such a bequest, then speak kindly to them before bidding them farewell. That is one should present this excuse in a kind manner that this is the wealth of an orphan and the deceased has not made any such bequest, which is why we are restricted."

٩ - قوله تعالى: ﴿وَإِذَا حَضَرَ الْقِسْمَةَ﴾ الآية قيل منسوخةٌ وقيل: لا، ولكن تهاونَ الناسُ في العملِ بها.

قلت: قال ابنُ عباس: هي محكمةٌ، والأمرُ للاستحباب وهذا أظهرُ.

9- The verse, "When relatives, orphans or the needy present themselves at the distribution" has been said to be Abrogated. Others have stated that it is not Abrogated however people have become negligent in practising upon it.

I say that Hadhrat Ibn Abbaas τ has said this verse still applies and is Mustahab (Preferable). This interpretation is more practical.

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Imprisoning an immoral woman in her home

The tenth verse said to be Abrogated is,

وَالّٰتِیْ یَاْتِیْنَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوْا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ، فَإِنْ شَهِدُوْا فَأَمْسِكُوْهُنَّ فِيْ الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلاً

"As for those women who are guilty of indecent behaviour *(fornication, adultery, lesbianism)*, call four *(male, sane, mature, free Muslims)* witnesses against them. If they *(the witnesses)* testify against them, then imprison them in their homes until death claims them or Allaah creates a way for them *(until Allaah fixes another punishment)*. (Surah Nisaa: 15)

According to the majority of Mufassireen this verse has been Abrogated by the verse,

﴿الزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

"The *(unmarried)* female and male who commit fornication should both be given a hundred lashes *(when the act of Fornication is conclusively proven in the court of Shariaat)*." (Surah Noor: 2)

However Shah Sahib says this verse is not Abrogated but rather the period for which this law is applicable has passed. When this period expired Rasulullaah ρ said,

خُذُوْا عَنِّيْ، خُذُوْا عَنِّيْ، قَدْ جَعَلَ اللّٰهُ لَهُنَّ سَبِيْلاً

"Take this from me! Take this from me! Allaah has created a way for them." ('Mishkaat' page 309)

Therefore this is not termed as Abrogation according to the definition of the latter Mufassireen, as elucidating the expiry of an established law is regarded as Abrogation whereas the elucidation of the expiry of a temporary law is not.

It is written in 'Nurul Anwaar',

اذا التحق به التوقيتُ لايُنسَخُ قبل ذٰلك الوقتِ، وبعده لايُطْلَقُ عليه اسمُ النسخ......
والاولٰى فى نظيره: قولُه تعالى: فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ.
وقولُه تعالى: فَاَمْسِكُوْهُنَّ فِيْ الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلاً
(نورالانوار ص ۲۰۹)

"If a law has been restricted to a certain time period, it cannot be Abrogated before the expiry of that time and after the expiry of that period it will not be regarded as Abrogation. Examples of this are the verses,

فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ

"Forgive and pardon until Allaah makes His decree."

فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا

"Then imprison them in their homes until death claims them or Allaah creates a way for them." ('Nurul Anwaar' 209)

Shah Sahib has not clarified whether this verse can be stilled practised upon or not and if it can be practised upon then in what manner.

However the commentator on 'Fauzul Kabeer', Hadhrat Moulana Mufti Saeed Ahmed Palanpoori (D.B) writes in clarification of this,

"It will be Obligatory to practice upon this verse when Muslims are incapable of applying Islaamic law due to the lack of Muslim rule, as this verse was revealed under such conditions. Later when the Muslims were capable of applying Islaamic law the verses of punishment were revealed." ('Ownul Kabeer')

١٠- قوله تعالى: ﴿واللّٰتي يأتين الفاحشة﴾ الآية منسوخة بآية النور

قلت: لانسخ في ذلك، بل هو ممتدّ إلى الغاية، فلما جاءت الغاية بيّن النبيّ صلى الله عليه وسلم أن السبيل الموعود كذا وكذا فلانسخ.

10- The verse, "Those women guilty of indecent behaviour" has been Abrogated by the verse in Surah Noor.

I say that this is not Abrogation but restriction to a stipulated time. Once this period expired Rasulullaah ρ said that the way out which Allaah has promised is this. Therefore this cannot be termed as Abrogation.

σ σ σ σ

The prohibition of legalising the sacred months

The eleventh verse said to be Abrogated is,

"O you who have Imaan! Do not legalise *(do not show disrespect towards)* Allaah's landmarks *(those things that have special significance in Shariaat)* nor *(show disrespect towards)* the sacred months *(by fighting in them)*." (Surah Maa'idah: 2)

The majority of Mufassireen are of the opinion that do not legalise the sacred months means, do not fight the Mushrikeen in these months. Based upon this Allaamah Suyoothi (A.R) has stated that this verse has been Abrogated by the verses,

﴿اقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ﴾

"Fight the Mushrikeen wherever you may find them."

﴿وَقَاتِلُوْا الْمُشْرِكِيْنَ كَافَّةً كَمَا يُقَاتِلُوْنَكُمْ كَافَّةً﴾

"Fight the Mushrikeen entirely just as they fight you entirely.

As well as other verses of similar meaning.

However Shah Sahib says the Abrogative of "Do not legalise the sacred months" cannot be found in the Noble Quraan nor in the treasury of Ahaadeeth because this verse does not imply that it is Haraam (Forbidden) to fight the Mushrikeen in the sacred months. Instead the purpose of this verse is to emphasize that the same killing and bloodshed which is always forbidden, is more heinous if perpetrated in these months. This verse of Allaah Ta'ala's is of the same connotation as the saying of Rasulullaah ρ,

اِنَّ دِمَائَكُمْ وَاَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِيْ شَهْرِكُمْ هٰذا فِيْ بَلَدِكُمْ هٰذا

"Indeed your blood and your wealth has been deemed sacred just as this day, this month and this city has been deemed sacred." ('Mishkaat' page 225)

This means that it is forbidden to unlawfully kill or usurp another's wealth at all times just as it is forbidden to do so on the day of Arafah, in the month of Dhul-Hijjah and in the city of Makkah.

ومن المائدة

١١- قوله تعالى: ﴿وَلاَالشَّهْرَالْحَرَامَ﴾ الآية منسوخةٌ بإباحةِ القتالِ فيه.

قلتُ: لانَجِدُ في القرآن ناسخا له ، ولافي السنةِ الصحيحةِ؛ ولكن المعنى: أن القتالَ المحرَّمَ يكون في الشهر الحرام أشدُّ تغليظا ، كما قال النبي صلى الله عليه وسلم في الخطبة: "إن دمائكم وأموالكم حرامٌ عليكم، كحرمةِ يومِكم هذا في شهرِكم هذا، في بلدِكم هذا"

From Surah Maa'idah

11- The verse, " Do not legalise the sacred months" has been Abrogated by the verses which legalise warfare in these months.
I say the Abrogative of this verse cannot be found in the Noble Quraan or authentic Ahaadeeth. Instead this verse implies that the same murder and bloodshed which is forbidden at all times is more heinous if perpetrated in these sacred months just as Rasulullaah ρ has said on the occasion of the farewell Hajj, "Indeed your blood and your wealth has been deemed sacred just as this day, this month and this city has been deemed sacred."

σ σ σ σ

The choice of judging or ignoring the disputes of the Non-Muslims

The twelfth verse aid to be Abrogated is,

فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ، أَوْ أَعْرِضْ عَنْهُم وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ
شَيْئًا، وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ، إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِيْن

"If they come to you *(O Muhammed ρ to settle a dispute)* then judge between them or ignore them. If you ignore them, they cannot harm you in the least.*(However)* If you *(opt to)* judge, then judge between them with justice *(fulfil their rights)*. Verily Allaah loves the just one's." (Surah Maa'idah: 42)

The majority of Mufassireen state that this choice was only granted in the early years of Islaam. Later as Islaam spread and gained more influence the verse was revealed,

﴿وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَاتَتَّبِعْ أَهْوَاءَهُمْ﴾

"And *(O Muhammed* ρ) you should judge between them by that which Allaah has revealed to you and do not follow their whims." (Surah Maa'idah: 49)

Since the choice granted in the first verse was removed by the latter, Allaamah Suyoothi (A.R) says the first verse has been Abrogated. However Shah Sahib says in refutation of Allaamah Suyoothi (A.R) that the meaning of the verse, " And you should judge between them by that which Allaah has revealed to you" is if you choose to judge between them then make a decision in accordance with the laws of Islaam and do not follow their whims. Thus the connotation of this verse is the same as the first that if you wish, you may instruct them to take their disputes to their leaders and ask them to adjudicate the matter according to the laws of their religion or if you wish you may judge between them in accordance with the laws of Islaam. Therefore the second verse does not Abrogate the first but instead provides further clarification.

١٢- قوله تعالى: ﴿فَإِنْ جَاؤُكَ فَاحْكُمْ بَيْنَهُمْ، أَوْ أَعْرِضْ عَنهُمْ﴾ الآية منسوخةٌ بقوله: ﴿وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللّٰهُ﴾.
قلتُ: معناه: إن اخْتَرْتَ الْحُكْمَ فَاحْكُمْ بِمَا أَنْزَلَ اللّٰهُ، وَلاَ تَتَّبِعْ أَهْوَائَهُمْ؛ فالحاصل: أنه لنا أن نترك أهلَ الذِمَّةِ أن يرفعوا القضيةَ إلى زُعمائهم، فيكحموا بما عندهم، ولنا أن نحكمَ بما أنزل اللّٰهُ علينا.

12- The verse, "If they come to you *(O Muhammed ρ to settle a dispute)* then judge between them or ignore them" has been Abrogated by the verse, " And *(O Muhammed* ρ) you should judge between them by that which Allaah has revealed to you".

I say this verse means, if you choose to judge between them then do so in accordance with the Book which Allaah has revealed to you and do not follow their whims. The outcome of both these verse is, if we so desire, we may ignore the disbelievers and instruct them to take their disputes to their leaders, who will adjudicate the matter according to their religion or we may judge their affairs according to the book which Allaah has revealed to us, as to do so is also permissible.

σ σ σ σ

To make a disbeliever a witness at the time of death when on a journey

The thirteenth verse said to be Abrogated is,

يٰأَيُّهَا الَّذِيْنَ آمَنُوْا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ اَحَدَكُمُ الْمُوْتُ حِيْنَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ، اَوْ آخَرَانِ مِنْ غَيْرِكُمْ ، إِنْ اَنْتُمْ ضَرَبْتُمْ فِي الأَرْضِ فَاَصَابَتْكُمْ مُصِيْبَةُ الْمَوْتِ (سورۂ مائدہ آیت١٠٦)

"O you who have Imaan! When death draws *(comes)* near to any of you at the time of making a bequest *(a will)*, there should be two just persons *(present as witnesses to the will)* from you *(Muslims)* or from another nation *(non-Muslims)* if you are on journey when the affliction of death befalls you." (Surah Maa'idah: 106)

Allaamah Suyoothi (A.R) says the words "from another nation" has been Abrogated because it is not permissible to make a disbeliever a witness in any affair of the Muslims. He says the Abrogative is the following verse in Surah Talaaq,

﴿وَأَشْهِدُوْا ذَوَىْ عَدْلٍ مِّنْكُمْ﴾

"Make two reliable person’s witness." (verse 6)

Shah Sahib says that according to Imaam Ahmed bin Hanbal (A.R) this verse is not Abrogated as according to his school of thought if one cannot find a Muslim witness when on a journey, it is permissible to make a disbeliever witness. Even though the other schools of thought clearly state that it is not permissible to make a disbeliever witness in the affairs of Muslims, they too do not accept this verse to be Abrogated. **The reason being that it is possible the words, غیرکم (other than you) does not mean from another nation or disbelievers but those Muslims who are not related to the deceased.**

١٣- قوله تعالى: ﴿أَوْ آخَرَانِ مِنْ غَيْرِكُمْ﴾ منسوخ بقوله: ﴿وَأَشْهِدُوْا ذَوَىْ عَدْلٍ مِّنْكُمْ﴾.

قلتُ: قال أحمدُ بظاهرِ الآية ومعناها عندَ غيرِه: أو آخرانِ من غيرِ أقاربكم، فيكونانِ من سائرِ المسلمين.

13- The verse, " from another nation" has been Abrogated by the verse, " Make two reliable persons witness".

I say, Imaam Ahmed stands by the apparent meaning of this verse whereas the other Aimah say this verse means from besides your relatives. Therefore both witnesses are from among the Muslims.

The best interpretation of this verse

The interpretation of this verse, due to which Allaamah Suyoothi (A.R) stated this verse is Abrogated and the interpretation provided by Shah Sahib are both improbable according to the majority of Mufassireen. According to the preferred interpretation of this verse none are of the view that this verse has been Abrogated. The reason for this is, according to the preferred interpretation of this verse the meaning of witness is trustee and it is not necessary for the trustee of the estate to be Muslim. **In fact it is permissible for non-Muslims as well as immoral people to be trustees of the estate.** Allaamah Uthmaani (A.R) says ,

"The meaning of witness is trustee but due to his acceptance of this duty and fulfilment thereof he was referred to as a witness." ('Fawaaid Uthmaani')

Hadhrat Moulana Ashraf Ali Thanwi (A.R) writes under the commentary of this verse,

"O you who have Imaan! Between you (in your dealings, such as distribution of the estate to its heirs) it is appropriate to have two trustees (even though it is permissible not to have any trustee at all) when the affliction of death befalls you, (that is) when it is the time to make bequests (and) those two persons are both pious and from among you (i.e. from among the Muslims) or two people from another nation, if (there are no Muslims present, such as when) you are on a journey and death

suddenly befalls you. (This is not obligatory but preferable and just as it is permissible not to have any trustees at all, it is permissible to make one trustee to the estate, an immoral person a trustee and even a disbeliever, when not on a journey.") ('Ma'ariful Quraan', and 'Bayaanul Quraan')

Qaadhi Thanaaullaah Paanipati (A.R) writes after mentioning the commentary of Hadhrat Moulana Ashraf Ali Thanwi (A.R),

وعلى هذا التفسير الذى ذكرتُ تطابق الايةُ سببَ نزولها، ولايلزم النَسْخُ،
لانَّ يمينَ الوصى عند انكارِه الخيانةَ، ويمينَ الوارثِ عند انكاره دعوى الوصى
الشراءَ ونحوه حكمٌ ثابتٌ محكمٌ، وقد تقرر عندالقوم ان شيئا من سورة المائدةِ
لم يُنْسَخ، وقيل: معنى الآية، لِيَسْتَشْهِدِ الميتُ عند احتضاره اذا اوصى
لاحد رَجُلَيْنِ، لِيُؤَدِّيَا الشهادةَ عند القاضى للموصٰى لَهٗ، ويدل عليه ظاهرُ قوله
تعالى: لَانَشْتَرِىْ بِهٖ ثَمَنًا وَّلَوْ كَانَ ذَا قُرْبٰى يعنى ولو كان الموصٰى له ذا قُرْبٰى
مِنّا لانَشْهَدُ له بالزيادة على الوصيةِ طَمْعًا، وعلى هذا التاويل قيل معنى
ذَوَاعَدْلٍ مِنْكُمْ اى من حَىِّ المُوْصِى، اَوْ آخَرَانِ مِنْ غَيْرِكُمْ اى من غير حَيِّكم
وعشيرتكم، وهو قول الحسن والزهرى وعكرمة (تفسير مظہرى)

Based upon this commentary which I have mentioned, the verse is in accordance with its reason for revelation and it is not necessarily abrogated. This is because for the trustee to take an oath in denial of any breach of trust and for the inheritors to take an oath in denial of the trustee's claim of purchase, etc are all established and applicable laws of Deen. It has also been determined that there are no verses in Surah Maa'idah which have been Abrogated.

Some have said that the meaning of this verse is, the deceased should appoint two witnesses when he makes any bequest at the time of death, so that they may present their testimony before the Qaadhi in favour of the one to whom the bequest was made. The apparent meaning of the verse, "Do not purchase a measly gain, even if they be close relatives, i.e. If the one to whom the bequest is made is a close-relative then do not intentionally testify that he has a larger share than what was bequeathed for him. **Based upon this interpretation it has been said that the meaning of "Two reliable persons" is from your relatives and the meaning of "others besides you' is from besides your relatives. This is the opinion of Hasan, Zuhrie and Ikramah."** ('Tafseer Mathari')

σ σ σ σ

To fight an enemy ten times greater in number than you

The fourteenth verse aid to be Abrogated is,

يٰاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ إِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صَابِرُوْنَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَّكُنْ مِّنْكُمْ مِائَةٌ يَّغْلِبُوْا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَا يَفْقَهُوْنَ (سورۂ انفال آیت ۶۵)

"O Nabi ρ, encourage the Mu'mineen to fight *(the enemy in Jihaad)*! If there are twenty of you *(Muslims)* who exercise Sabr, they will defeat two hundred*, (of the enemy in Battle)*. *(Similarly)* If there are a hundred of you, they will defeat a thousand of the Kuffaar because they are people who do not understand. *(The command to the early Muslims was that they were not to flee the battlefield even though the enemy outnumbered them ten to one.)* (Surah Anfaal: 65)

Allaamah Suyoothi (A.R) says this verse has been Abrogated by the verse which follows it,

﴿اَلْئٰنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَعَلِمَ اَنَّ فِيْكُمْ ضَعْفًا، فَإِنْ يَّكُنْ مِّنْكُمْ مِائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ، وَإِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَغْلِبُوْا اَلْفَيْنِ بِإِذْنِ اللّٰهِ، وَاللّٰهُ مَعَ الصَّابِرِيْنَ﴾ (سورۂ انفال آیت ۶۶)

"Now Allaah has lightened your burden *(load)* as He knows that there is weakness within you. So if there is a hundred of you who exercise Sabr, they will overcome two hundred *(of the enemy in battle)*. *(Similarly)* If there are a thousand of you they will overcome two thousand *(of the enemy)* by the order of Allaah. Allaah is with those who exercise Sabr *(who are firm-footed and He will assist them through all difficulties)*." (Surah Anfaal: 66)

Shah Sahib in agreement with Allaamah Suyoothi (A.R) states that this verse of Surah Anfaal has been Abrogated. However Hadhrat Moulana Saeed Ahmed Palanpoori (D.B) says that in the early days of Islaam, when the number of Muslims were but a few, they were ordered to remain firm against the disbelievers even if they outnumbered them ten to one. Later when the number of Muslims increased this order was reduced and the Muslims were ordered to remain firm against the enemy if they outnumber the Muslims two to one. Therefore if, Allaah forbid, Islaam reverts to the condition it was first in, then it will be incumbent upon the Muslims to remain against the Kuffaar if they outnumber the Muslims ten to one. ('Ownul Kabeer')

It can be also said this is not Abrogation but leniency because even today not only is it permissible for Muslims to remain firm against an enemy ten times greater in number but better as well. If the first verse of Surah Anfaal had been Abrogated by the second, it would not be permissible for Muslims to fight an enemy ten times greater in number. **This interpretation becomes apparent from the second verse as it clearly states that the reason for this leniency is weakness.** Thus if

Muslims have the courage and are not weak, then it is permissible for them to fight an enemy ten times greater in number.

ومن الأنفال:

١٤- قوله تعالى: ﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُوْنَ صَابِرُوْنَ﴾ الآية منسوخةٌ بالآية بعدَها.

قلتُ: هي كما قال منسوخةٌ.

From Surah Anfaal

14- The verse, " If there are twenty of you who exercise Sabr' has been abrogated by the verse which follows it.

I say this verse has been Abrogated just as Allaamah Suyoothi (A.R) has stated.

σ σ σ σ

To proceed in Jihaad light and heavy

The fifteenth verse said to be Abrogated is,

إِنْفِرُوْا خِفَافًا وَثِقَالاً وَجَاهِدُوْا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ، ذٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُوْنَ (سورۂ توبہ آیت ۴۱)

"Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)*, and exert yourselves *(make Jihaad for the welfare of Deen)* with your wealth and lives in Allaah's way *(for Allah's pleasure)*. This is best for you *(in both worlds)* if you but knew."
(Surah Taubah: 41)

Allaamah Suyoothi (A.R) says this verse has been Abrogated by the verses of exemption and the following verse,

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَافَّةً (سورۂ توبہ آیت ۱۲۲)

"It is not *(correct)* for the Mu'mineen to proceed *(in Jihaad)* all together *(simultaneously when it is not Fardh for all to participate)*." (Surah Taubah: 122)

The verses of exemption are as follows,

1-

لَيْسَ عَلَى الْأَعْمٰى حَرَجٌ وَّلَاعَلَى الْاَعْرَجِ حَرَجٌ وَّلَاعَلَى الْمَرِيْضِ حَرَجٌ

"*(This punishment will be for those who refuse to march in Jihaad when they are physically able to do so. However,)* There shall be no sin for the blind, no sin for the paralysed *(lame)* and no sin for the ill *(for not fighting in Jihaad because they are excused)*." (Surah Fatah: 17)

2-

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضٰى وَلَاعَلَى الَّذِيْنَ لَايَجِدُوْنَ مَايُنْفِقُوْنَ حَرَجٌ
اِذَا نَصَحُوْا لِلّٰهِ وَرَسُوْلِهٖ، مَاعَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ، وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ، وَلَاعَلَى الَّذِيْنَ
اِذَا مَااَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآاَجِدُ مَا اَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَّاَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا
اَلَّا يَجِدُوْا مَايُنْفِقُوْنَ﴾ (سورۂ توبہ آیت ۹۱،۹۲)

"There shall be no sin *(for not fighting in Jihaad)* on the weak *(elderly)*, the ill *(such as the blind and paralysed)* and those who do not find the means to spend, if they wish Allaah and His Rasul well *(if they are sincere and true in their loyalty to Allaah and to Rasulullaah* ρ*). There is no blame on those who do good (such as these people because their situations are beyond their control)*. Allaah is Most Forgiving, Most Merciful. And neither *(will there be any sin)* on those, who when they come to you *(Rasulullaah* ρ*)* to provide transport for them *(to proceed in Jihaad)*, you tell them, "I do not have any transport for you." They then turn away with their eyes flowing with tears, despondent that they could not find anything to spend *(in Allaah's path)*." (Surah Taubah: 91,92)

In essence Allaamah Suyoothi believes the verse, "Proceed *(in the path of Allaah)* when light or heavy" to be Abrogated by the verses of exemption and "It is not *(correct)* for the Mu'mineen to proceed all together". However Shah Sahib says in refutation of Allaamah Suyoothi (A.R) that the word "Light" means that one does not possess the adequate provisions for proceeding in Jihaad and "Heavy" means one has surplus provisions for doing so. Thus the verse will mean, "Go in the path of Allaah with less provisions or abundant provisions and exert yourselves with your wealth and lives in Allaah's way. This is better for you if you have faith." **Therefore it is not correct to say that this verse has been Abrogated as it does not order the blind, paralysed or the ill to proceed in Jihaad instead it is the healthy and fit Muslims who are being urged to proceed in Jihaad in all circumstances.**

However we believe this verse orders all Muslims to proceed in Jihaad, whether ill or in good health, young or old, strong or weak yet it is still incorrect to say this verse has been Abrogated. The reason being when the attack of the disbelievers is severe and the Imaam orders a general call for Jihaad, it becomes incumbent upon all Muslims to proceed in Jihaad. The second reason for this verse not being Abrogated has been explained by Shah Sahib after the words, "We may also say".

ومن البراءة

١٥- قوله تعالى: ﴿إِنْفِرُوْا خِفَافًاوَثِقَالاً﴾ منسوخةٌ بآياتِ العُذْر، وهى قوله تعالى: ﴿لَيْسَ عَلَى الأَعْمىٰ حَرَجٌ﴾الآية وقوله تعالى: ﴿لَيْسَ عَلى الضُّعَفَاءِ﴾ الآيتين، وبقوله تعالى: ﴿وَمَاكَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَافَّةً﴾

قلتُ: خِفافا أى مع أقلِ مايَتَأتّى به الجهادُ من مركوب وعَبْدٍ للخدمة، ونفقةٍ يقنَعُ بها؛ وثقالاً أى مع الخَدَم الكثيرين، والمراكب الكثيرة، فلا نسخَ؛ أو نقولُ: ليس النسخُ متعينا

From Surah Taubah

15- The verse, "Proceed light and heavy" has been Abrogated by the verses of exemption, which are " There shall be no sin for the blind, no sin for the paralysed and no sin for the ill", and the verse, " There shall be no sin on the weak, the ill and those who do not find the means to spend" as well as the verse, "It is not *(correct)* for the Mu'mineen to proceed all together."

I say the meaning of the word "Light" with less provisions then what is necessary for Jihaad, such as a steed, a slave to perform various duties and sufficient food, and the word "Heavy" means many slaves and steeds. Therefore this verse is not Abrogated. We may also say that the Abrogation of this verse has not been established (As it will be obligatory to practice upon this verse if there is an all out attack upon the Muslims).

σ σ σ σ

The sin of marrying one who has fornicated

The sixteenth verse said to be Abrogated is,

الزَّانِيْ لاَيَنْكِحُ إِلاَّ زَانِيَةً أَوْ مُشْرِكَةً، وَالزَّانِيَةُ لاَيَنْكِحُهَا إِلاَّ زَانٍ أَوْ مُشْرِكٌ، وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ (سورهٔ نور آیت ٣)

"An adulterer marries only an adulteress or an idolatress *(a Mushrik woman)* and it is only an adulterer or an idolater *(Mushrik)* who marries an adulteress. This *(adultery and marriage to Mushrikeen)* is forbidden for the Mu'mineen."
(Surah Noor: 3)

There is a difference of opinion among the Mufassireen as to the implication of this verse. Some are of the opinion that this verse implies that an adulterer and

adulteress may only marry each other and their marriage to one who is chaste is impermissible. According to them, "This is forbidden" refers to marriage to one who has committed adultery.

According to the Muhaqiqeen this verse means that an adulterer and adulteress are of the same social class and a chaste woman is not, therefore an adulterer should marry an adulteress or it could mean that it is inappropriate for a chaste person to marry one who has committed adultery. According to them, "This is forbidden" refers to adultery and shirk.

In light of the first explanation Allaamah Suyoothi (A.R) states this verse is Abrogated by the verse,

﴿وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّلِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ، إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ، وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

"Get the unmarried one's among you married as well as those slave men and slave women who are righteous *(and capable of fulfilling the rights of marriage)*.If they are poor *(before marriage)*then Allaah will make each of them independent *(of receiving financial assistance from others)* by his grace *(after marriage)*. Allaah is of ample means, All Knowing." (Surah Noor: 32)

However Shah Sahib in refutation of Allaamah Suyoothi (A.R), says that this verse is not Abrogated as according to Imaam Ahmed bin Hanbal (A.R) it is impermissible for one who has committed adultery to marry one who is chaste, if they do not repent from the sin of Adultery. Even though other scholars might be of the opinion that it is permissible for them to marry, it is still incorrect to say that this verse has been Abrogated as the meaning of the verse is, "Since the one who has committed adultery has perpetrated a Major Sin, thus becoming a Faasiq, he is no longer in the same social class as one who is chaste, therefore one who has committed adultery should only marry one who has also committed adultery and not one who is chaste.

Another interpretation of this verse could be that it is not advised for one who is chaste to marry another who has committed adultery. It would be better for him/her to marry one who is chaste.

The words "This is forbidden" refers to adultery or Shirk and not marriage to one who has committed adultery as there is any doubt to the Haraam status of both these acts (adultery and Shirk). In addition the verse which Allaamah Suyoothi (A.R) believes to be the Abrogative, (i.e. "Get the unmarried one's among you married") is a verse having a general connotation (Aam) and it is not permissible to Abrogate a verse having a specific (Khaas) meaning, thus his claim of Abrogation is baseless.

ومِنَ النُورِ

١٦- قوله تعالى:﴿الزَّانِىْ لاَيَنْكِحُ إِلاَّ زَانِيَةً ﴾ الآية منسوخة بقوله تعالى: ﴿وَأَنْكِحُوْا الأَيَامىٰ مِنْكُمْ﴾.

قلتُ: قال أحمدُ بِظاهرِ الآية؛ ومعناها عند غيرِه: أن مرتكبَ الكبيرة ليس بكفْءٍ إلا للزانية؛ أو لايستحبُ له اختيارُ الزانية؛ وقوله:﴿وَحُرِّمَ ذٰلِكَ﴾ إشارةٌ إلى الزنا والشرك، فلا نسخَ، وأما قوله:﴿وَأَنْكِحُوْا الأَيَامىٰ﴾ فعامٌّ، لايَنْسَخُ الخاصَ.

From Surah Noor

16- The verse, "An adulterer marries only an adulteress" has been Abrogated by the verse, "Get the unmarried one's among you married".

I say that Imaam Ahmed interprets this verse by its apparent connotation and according to the remaining scholars the meaning of this verse is that one who has committed a major sin can only be of the same social class as an Adulterer or the verse could mean that it is not advised for one who is chaste to marry an adulterer. The words, "This is forbidden" refers to Shirk and adultery. Thus it is incorrect to say this verse has been Abrogated. As far as the verse, "Get the unmarried one's among you married" is concerned, **this is general (Aam) and cannot Abrogate a verse which is specific (Khaas).**

σ σ σ σ

Children and slaves seeking permission

The seventeenth verse said to be Abrogated is,

يٰأَيُّهَا الَّذِيْنَ آمَنُوْا لِيَسْتَأْذِنْكُمُ الَّذِيْنَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوْا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰاتٍ: مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ، وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِنَ الظَّهِيْرَةِ، وَمِنْ بَعْدِ صَلٰوةِ الْعِشَاءِ ،ثَلٰثُ عَوْرَاتٍ لَكُمْ، لَيْسَ عَلَيْكُمْ وَلاَ عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ، طَوّٰافُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ، كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الآيٰتِ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ(سورۂ نور آیت۵۸)

"O you who have Imaan, your slaves and your children who have not yet come of age must seek permission *(to enter your room)* on three occasions; *(these occasions*

are) before the Fajr Salaah; when you remove your *(extra)* clothes *(to sleep)* in the afternoons, and after the Isha Salaah *(when you retire to bed for the night)*. These are three times of seclusion *(privacy)* for you. After *(besides)* these *(times)*, there is no sin on yourselves or on them *(for not asking permission because)* they often come and go from your presence, one from the other *(because people need to meet their slaves and children so often it would be impractical for them to ask permission all the time)*. In this manner does Allaah explain the Aayaat to you. Allaah is All Knowing, The Wise. (Surah Noor: 58)

Allaamah Suyoothi (A.R) states that according to a few scholars this verse has been Abrogated whereas according to others it still applies **but people are negligent in practicing upon it.**

Shah Sahib says that it is the viewpoint of Hadhrat Abdullaah bin Abbaas τ that this verse has not been Abrogated and still applies. This view is more preferred and reliable.

١٧– قوله تعالى: ﴿لِيَسْتَأْذِنْكُمُ الَّذِيْنَ مَلَكَتْ أَيْمَانُكُمْ﴾ الآية قيل: منسوخةٌ، وقيل: لا، ولكن تهاون الناس في العمل بها.
قلتُ: مذهب ابنِ عباسٍ رضى الله عنه: أنها ليست بمنسوخةٍ؛ وهذا أوجهُ وأولى بالاعتماد.

18- It has been said that the verse, "O you who have Imaan, your slaves and your children who have not yet come of age must seek permission" has been Abrogated. It has also been said that this verse is not Abrogated but people are negligent in practicing upon it.

I say that Hadhrat Ibn Abbaas τ is of the opinion that this verse is not Abrogated and this view is more favoured and reliable.

σ σ σ σ

Marriage to any other woman being prohibited upon Rasulullaah ρ, besides those already in his wedlock

The eighteenth verse said to be Abrogated is,

لَايَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ ،وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ ، إِلاَّ مَامَلَكَتْ يَمِيْنُكَ ، وَكَانَ اللّٰهُ عَلىٰ كُلِّ شَيْءٍ رَّقِيْبًا(سورۂ احزاب آیت ۵۲)

"After this *(the wives you already have)*, *(other)* women are not permitted for you *(to marry)*. It is also not permissible for you to take another woman in marriage in

exchange of any wives, even though her *(the other woman's)* beauty may appeal to you, unless she be *(taken as)* your slave *(and not as your wife)*. Allaah is Watchful over everything." (Surah Ahzaab: 52)

Some Mufassireen explain the meaning of this verse to be that it was prohibited for Rasulullaah ρ to marry any other woman, besides those already in his wedlock. Based upon this explanation Allaamah Suyoothi (A.R) states that this verse has been Abrogated by the following verse,

﴿يٰاَيُّهَا النَّبِيُّ اِنَّا اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْ اٰتَيْتَ اُجُوْرَهُنَّ وَمَا مَلَكَتْ يَمِيْنُكَ مِمَّا اَفَاءَ اللّٰهُ عَلَيْكَ، وَبَنٰتِ عَمِّكَ وَبَنٰتِ عَمّٰتِكَ وَبَنٰتِ خَالِكَ وَبَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ، وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ﴾ (سورۃ احزاب آیت ۵۰)

"O Nabi ρ! Verily We have permitted you *(to marry)* those wives *(of yours)* whose dowries you have paid and those slave women who are in your possession *(whom you received)* from the booty that Allaah has granted to you *(such as Safiyyah bint Huyay and Juwayriyya bint Haarith, both of whom Rasulullaah ρ married after they were brought as captives)*. And *(We have also permitted you to marry)* the daughters of your maternal uncles and daughters of your maternal aunts who have made Hijrah *(to Madinah)* with you *(such as Zainab bint Jahash)*. And *(also permitted for Nabi ρ to marry was)* that Mu'min woman who gives herself as a gift *(without dowry)*to the Nabi ρ if the Nabi ρ desires to marry her. These *(injunctions mentioned above)* are exclusively *(especially)* for you *(O Rasulullaah ρ)* and not for the Mu'mineen *(for their injunctions are different)*." (Surah Ahzaab: 50)

Shah Sahib also believes this verse to be Abrogated and thus states that it is possible for the Abrogative to appear before the Abrogated verse in the Noble Quraan because it is only necessary for the revelation of the Abrogative to be later and not for it to appear after the Abrogated verse in the Quraan. Shah Sahib says this is the preferred opinion according to him.

Even though Shah Sahib (A.R) states that the preferred opinion is that the verse, "After this, women are not permitted for you" has been Abrogated by the verse which precedes it in recitation in the Noble Quraan, the majority of the Mufassireen do not believe the verse, " Verily We have permitted you *(to marry)* those wives" is the Abrogative. As according to the majority of Mufassireen the verse, " After this *(the wives you already have)*, *(other)* women are not permitted for you" means besides those women who have been permitted for you in the verse, "Verily We have permitted you *(to marry)* those wives" all other women are forbidden to you. It also states that to exchange one for the other is also forbidden.

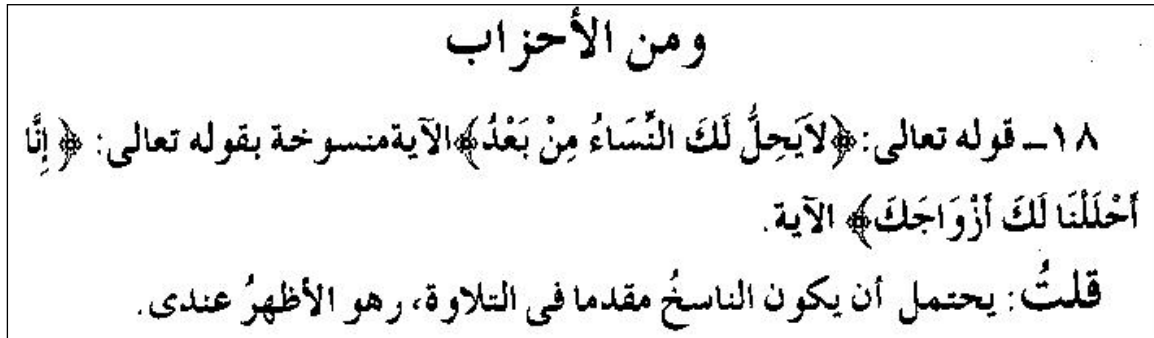
In essence those Mufassireen that interpret the verse to mean that all other women had been prohibited to Rasulullaah ρ besides those already in his wedlock believe

this verse has been Abrogated by the verse, " Verily We have permitted you *(to marry)* those wives".

Whereas those Mufassireen that interpret the verse to mean that all other women besides those that have been permitted to you in the preceding verse are forbidden for you to marry. Thus this verse has not been Abrogated which is the preferred opinion according to the majority of the Mufassireen. For further details please refer to 'Ma'ariful Quraan', 'Bayaanul Quraan' and 'Fawaaid Uthmaani'.

ومن الأحزاب

١٨ ـ قوله تعالى: ﴿لَايَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ﴾ الآية منسوخة بقوله تعالى: ﴿ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ﴾ الآية.

قلتُ: يحتمل أن يكون الناسخُ مقدما فى التلاوة، وهو الأظهرُ عندى.

From Surah Ahzaab

18- The verse, " After this *(the wives you already have)*, *(other)* women are not permitted for you" has been prohibited by the verse, " Verily We have permitted you *(to marry)* those wives."

I say that it is possible for the Abrogative to precede the Abrogated verse in recitation and this is the preferred opinion according to me.

σ σ σ σ

To give charity before seeing audience with Rasulullaah ρ

The nineteenth verse said to be Abrogated is ,

يٰأَيُّهَا الَّذِيْنَ آمَنُوْا إِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَیْ نَجْوٰكُمْ صَدَقَةً، ذٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ، فَإِنْ لَّمْ تَجِدُوْا فَإِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ (سورۂ مجادلہ آیت ١٢)

"*(To prevent people from unnecessary private discussions with Rasulullaah* ρ*, which were consuming too much of time, Allaah instructed,)* O you who have Imaan! When you *(wish to)* speak privately *(in confidence)* with the Rasul ρ, then offer charity *(voluntarily)* before speaking. This is best for you and purer. *(However)* If you do no find the means *(to spend in charity and the need for such a discussion is vital)* then *(you may discuss without giving charity and Allaah will forgive you because)* Allaah is certainly Most Forgiving, Most Merciful." (Surah Mujaadalah: 12)

Allaamah Suyoothi (A.R) says this verse has been Abrogated by the verse that follows it,

﴿أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقٰتٍ، فَإِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَأَقِيْمُوْا الصَّلٰوةَ وَآتُوْا الزَّكَاةَ وَأَطِيْعُوْا اللّٰهَ وَرَسُوْلَهُ، وَاللّٰهُ خَبِيْرٌ بِمَا تَعْمَلُوْنَ﴾ (آيت ١٣)

"*(Referring to the reluctance of some Muslims to discuss privately with Rasulullaah* ρ *because they had to offer charity, Allaah says,)* Are you reluctant *(afraid)* to offer charity before your private discussions *(with Rasulullaah* ρ*)*? *(Allaah then cancelled the command to give charity before private discussions with Rasulullaah* ρ *and said,)* If you do not do it and Allaah pardons you *(by completely cancelling the command)* then *(do not be reluctant to fulfil your other obligations, so continue to)* establish Salaah, pay Zakaah, and obey Allaah and his Rasul ρ. *(Do not forget that)* Allaah is Informed of what you do. (Surah Ahzaab: 13)

Shah Sahib also agrees with Allaamah Suyoothi (A.R) in saying that the first verse (12) has been Abrogated by the second (13). This is also the opinion of the majority of Mufassireen. However if one says that giving charity before speaking to Rasulullaah ρ was Waajib (obligatory) at first and later made Mustahab (preferable) then this would be altering the nature of the order, which can be considered as Abrogation according to the definition of the earlier Mufassireen but not according to the latter Mufassireen. ('Ownul Kabeer')

ومن المُجادلة

١٩ ـ قوله تعالى: ﴿إذا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا﴾ الآية منسوخة بالآية بعدَ ها

قلتُ: هذا كما قال.

From Surah Mujaadalah

The verse, " When you *(wish to)* speak privately *(in confidence)* with the Rasul ρ, then offer charity" has been Abrogated by the verse that follows it.

I say this verse has been Abrogated as Allaamah Suyoothi (A.R) states.

σ σ σ σ

The order of returning Mehr (Dowry) to one's spouse when a woman has been held back in Makkah

The twentieth verse said to be Abrogated is.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ
مِثْلَ مَا أَنْفَقُوا، وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ(سورۃ ممتحنہ آیت۱۱)

"If you *(Muslim men)* lose any of your wives to the Kuffaar *(she marries a kaafir who refuses to pay you back your Dowry)* and then you have your own back *(when any of the women of the Kuffaar accepts Islaam and comes over to the Muslims)*, then *(from the money owing to the Kuffaar ex-husbands, you may)* pay those *(Muslim men)* who have lost their wives *(to the Kuffaar without receiving their dowries back)*the equivalent *(equal)* of what *(dowries)* they have spent. Fear Allaah in Whom you believe." (Surah Mumtahina: 11)

Amongst the conditions on which the treaty of Hudaibiyah was signed was the condition that if any person migrated from Makkah to Madinah in the future then he would be immediately returned to Makkah but if any person from Madinah enters Makkah then he would not be returned to the Madinah. As a result of this treaty, whenever any Muslim men migrated to Madinah, Rasulullaah ρ would send them back to Makkah. Later when a few women migrated to Madinah and their families demanded that they be sent back to Madinah, the order was revealed that those women who migrate to the Madinah should be tested. If they prove to be Muslim then they should not be returned to Makkah because these women are now off limits to the Kuffaar. However the Mehr (dowry) which their disbelieving husbands had gifted to them should be returned and the Mehr (Dowry) which the Muslim men had given to their wives (who were kept back in Makkah) should be claimed from the disbelievers of Makkah. When this order was revealed all Muslims were ready to return the Mehr (Dowry) of those women who had migrated to Madinah and claim back the Mehr (Dowry) which they had given to their wives, now held in Makkah. The disbelievers of Makkah on the other hand refused to return the Mehr back to the Muslims which resulted in the above mentioned verse being revealed. The order was given that if the disbelievers refuse to return the Mehr owed to the Muslims then you should also refuse to return the Mehr owed to them and from this Mehr pay those Muslim men whose wives were being held in Makkah. At the same time the instruction was given not to give the entire amount to the Muslims but only the amount owed to the Muslims. The remainder should be returned to the disbelievers.

Allaamah Suyoothi (A.R) says that according to some scholars, the above mentioned verse has been Abrogated by the verse in Surah Saif,

"Fight the Mushrikeen entirely."

Some are of the opinion that it has been Abrogated by the verse of Ghaneemat (spoils of war)

﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ﴾

"Know that from whatever spoils of war you acquire" (Surah Anfaal: 41)

Whereas others are of the opinion that this verse has not been Abrogated and is still applicable.

Shah Sahib says the preferred opinion is that this verse has not been Abrogated and is still applicable but will only acted upon at such a time when the disbelievers are in control and the Muslims have made a treaty with them.

ومن الممتحنة

٢٠- قوله تعالى: ﴿فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا﴾ قيل: منسوخ بآية السيف، وقيل: بآية الغنيمة وقيل: محكمٌ.

قلت: الأظهر أنها محكمةٌ، ولكن الحكم في المُهادنة وعند قوةِ الكُفّارِ.

From Mumtahina

20- The verse, "Pay those *(Muslim men)* who have lost their wives" has been said to be Abrogated either by the verse of Surah Saif or the verse of Ghaneemat. Others have said this verse is still applicable.

I say the most evident assumption is that this verse is still applicable and applies in such a time when the disbelievers are in control and the Muslims have a treaty with them.

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The order of Tahajjud Salaah

The twenty-first verse is,

قُمِ اللَّيْلَ إِلاَّ قَلِيْلاً (سورۂ مزمل آیت ٢)

"Stand up all night *(in Tahajjud Salaah)* except for a little while *(in which to take rest)*
(Surah Muzzammil: 2)

Allaamah Suyoothi (A.R) says that the order given in this verse to spend the entire night in Tahajjud Salaah, except for a short while to take rest, has been Abrogated by the verse in the end of the Surah,

عَلِمَ أَنْ لَنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَاتَيَسَّرَ مِنَ الْقُرْآنِ

"He knows that you are unable to precisely calculate *(the duration of each portion of the night)* so He has turned to you in mercy. Therefore, *(instead of trying to complete portions of the night)* recite that part of the Quraan *(in Tahajjud)* which is easy *(stand in Tahajjud only as long as you can manage)*. (Surah Muzzammil: 20)

The order which has been given at the end of this Surah has also been Abrogated, by the order to establish the five daily Salaah.

However Shah Sahib says to state that the order given at the end of this Surah has been Abrogated by the order to establish the five daily Salaah, is an unsubstantiated claim as the order to perform Tahajjud Salaah still stands just as it did before the order of the five daily Salaah. In making the five daily Salaah obligatory the legality of performing Tahajjud Salaah was not Abrogated. Similarly it is incorrect to say that the order given in the beginning of the Surah has been Abrogated by its concluding verses as the initial verses make no mention of the compulsory status of Tahajjud Salaah instead it stresses upon its performance and in the concluding verses this emphasis has been removed, leaving the performance of Tahajjud Salaah as Mustahab (preferable). Thus this will not be termed as Abrogation but only changing the nature of the order.

ومن المزمل:

٢١ـ قوله تعالى﴿قُمِ اللَّيْلَ إِلاَّ قَلِيْلاً﴾منسوخٌ باخر السورة، ثم نُسِخَ الآخِرُ بالصلواتِ الخمس.

قلت: دعوى النسخ بالصلوات الخمس غَيْرُ مُتَّجِهَةٍ بل الحقُ: أن أولَ السورةِ فى تاكيد النُّدْبِ إلى قيامِ الليل، وآخِرَها فى نسخ التاكيد إلى مجردِ الندبِ.

From Surah Muzzammil

21- The verse, " Stand up all night *(in Tahajjud Salaah)* except for a little while" has been Abrogated by the concluding verse of this Surah and the concluding verse has been Abrogated by the order to perform the five daily Salaah.

I say the statement that the concluding verse has been Abrogated by the order to perform the five daily Salaah is unsubstantiated. The fact of the matter is the initial verses place emphasis on Tahajjud Salaah being Mustahab and in the concluding verse this emphasis has been removed, still keeping Tahajjud Salaah as a Mustahab.

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Summary

Allaamah Suyoothi (A.R) says in agreement with Ibn Arabi (A.R) that these twenty-one verses have been Abrogated. Even though there might be a difference of opinion with regards to a few of them, it is incorrect to claim that any other verse besides these twenty-one have been Abrogated. Among these twenty-one verses the preferred opinion is that the verse of distribution (verse 9) and the verse of seeking permission (verse17) have not been Abrogated. Thus a total of nineteen verses have been Abrogated in the Noble Quraan.

According to the explanation of Shah Sahib only a total of five verses have been Abrogated, i.e. verse 1, verse 5, verse14, verse18, verse 19. However if one has to look a little closer then he will see that Shah Sahib did not say the fifth verse was Abrogated, instead Majority of Mufassireen hold the opinion that it is Abrogated and Shah Sahib accepted the eighteenth verse as Abrogated based upon the un-preferred commentary of that verse. Instead no one says it is Abrogated according to the preferred commentary of that verse.

It is for this reason that the esteemed student of Sheikhul Hind (A.R), Hadhrat Moulana Ubaidullaah Sindhi (A.R) says,

"Based upon this definition Shah Sahib does not believe any verse to be Abrogated in the Noble Quraan. However one should bear in mind that the explanation of Shah sahib in this section is philosophical, wherein he tried to explain his point view subtly, when looking at the general viewpoint at that time." ('Al-Furqaan' page 256)

What Hadhrat Moulana Ubaidullaah Sindhi is saying is that according to Hadhrat Shah Walliyullah(A.R) there is no verse present in the Quraan which has been Abrogated but had he said this outright it would not have been accepted by the masses. It is for this reason that Shah Sahib has slowly led the reader to the conclusion that Abrogation has most definitely occurred but there is no such verse presently in the Quraan that can be said to be undoubtedly Abrogated.

Allaah know best.

قال السُّيوطي موافقا لابن العربي: فهذه إحدى وعشرون آيةً منسوخةٌ، على خلافٍ في بعضها؛ ولايصح دعوى النسخ في غيرها؛ والأصحُ فى آيَتي الاستئذانِ والقسمةِ الإحكامُ وعدمُ النسخ، فصارت تسعَ عشرةَ آيةً؛ وعلى ما حرَّرنا لايتعين النسخُ إلا فى خمسِ آياتٍ.

Allaamah Suyoothi (A.R) has stated that these are the twenty-one verses of the Noble Quraan which have been Abrogated, in agreement with Sheikh Ibnul Arabi (A.R). There might be a difference of opinion with regards to a few among them, but besides these it is incorrect to claim that any other verse has been Abrogated. The preferred opinion is that the verse of seeking permission as well as the verse of

distribution are both not Abrogated and are still applicable. Thus the number of verses that have been Abrogated will be nineteen and if the interpretation which I have provided is taken into consideration then only five verses can be said to be Abrogated.

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Lesson three

Reason for revelation

Just as recognition of Nasikh (Abrogative) and Mansookh (Abrogated) is among the most intricate aspects of Tafseer, so too is the recognition of the reason for revelation. The main reason for this difficulty once again is the difference in definition between the earlier and latter scholars.

Explanation of the earlier and latter definitions

The latter Mufassireen would only refer to an incident as the reason for revelation if that verse was revealed when the incident occurred. This means that if an incident occurred in the lifetime of Rasulullaah ρ which resulted in verses of the Quraan being revealed then according to the definition of the **latter Mufassireen this very incident would be regarded as the reason for revelation**.

However after studying the opinions and statements of the Sahabah and Taabi'een one learns that the words,

"This is why it was revealed"

has a very broad implication as the Sahabah and Taabi'een would not only use these words for an incident that occurred in the lifetime of Rasulullaah ρ, due to which it was revealed, **but for those incidents to which this verse might be relevant as well.**

For example,

1) The Sahabah would use the words, "This is why it was revealed" when referring to an incident to which that particular verse might be relevant, whether this incident took place in the lifetime of Rasulullaah ρ or after his demise. It is not necessary for every detail or feature mentioned in the verse to correspond to the incident, instead it is sufficient if the basic characteristics are found. Take for example the saying of Allaah Ta'ala,

"*(These people are such that)* Their sides part from their beds *(they wake up for Tahajjud Salaah)*" (Surah Sajdah: 16)

In the commentary of this verse Hadhrat Anas bin Maalik τ says this verse was revealed regarding those Sahabah who would remain engaged in Nafl Salaah between Maghrib and Isha but in another narration he says it was revealed regarding those Sahabah who would remain awake while waiting for the Isha Salaah to begin whereas it has been reported from other Sahabah that this verse was revealed regarding those Sahabah who were regular with their Tahajjud Salaah. ('Tafseer Jaami'ul Bayaan')

On the surface it might seem that there is a difference of opinion regarding the reason for the revelation of this verse but the reality is all these virtuous deeds are relevant to the implied meaning of this verse.

2) Sometimes the Sahabah and Taabi'een would mention a certain question which they had asked Rasulullaah ρ or an incident that had occurred during the lifetime of Rasulullaah ρ and in reply Rasulullaah ρ took proof from a certain verse or recited a verse, that has already been revealed, before the Sahabah which led them to saying that this is why the verse was revealed. On occasion they would say, "Then Allaah Ta'ala revealed these words of His" or "This verse was revealed". The purpose of this statement of theirs was to indicate that the substantiation of Rasulullaah ρ and for that verse to come into the mind of Rasulullaah ρ at that particular time is also a form of Wahy (Revelation), referred to divine inspiration. This is why to use the words "Then Allaah Ta'ala revealed these words of His" or "This verse was revealed" for such an incident is correct as well. If one wishes then one may refer to this multiple revelations of the same verse. That is one may say that the same verse was revealed on a number of occasions.

For example, there is a narration in 'Tirmidhi' that Hadhrat Aamir bin Rabee'a τ narrates, "We were on a journey with Rasulullaah ρ on a dark night and we were unable to determine the direction of Qiblah. As a result we all performed Salaah in different directions. In the morning we mentioned this to Rasulullaah ρ and this verse was revealed,

"Wherever you turn *(in Salaah by His command)*, you will find Allaah's presence there."

On the other hand Hadhrat Abdullaah bin Abbaas τ says that when the Qiblah was changed from Baitul Muqaddas to the Ka'abah, the Jews of Madinah objected saying, "What is the reason for this change?" in reply Allaah Ta'ala revealed the verse,

﴿ وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰهِ ﴾ (سورۃ بقرۃ آیت ۱۱۵)

"To Allaah belongs the East and the West *(the entire world)*. Wherever you turn *(in Salaah by His command)*, you will find Allaah's presence there *(you will be facing the Qiblah that pleases Allaah)*." (Surah Baqarah: 115)

This too might seem as a difference of opinion regarding the reason for revelation of this verse but in reality there is no difference at all. The actual reason for revelation is the incident mentioned by Hadhrat Abdullaah bin Abbaas τ and since Rasulullaah ρ substantiated from this verse in the incident mentioned by Hadhrat Aamir bin Rabee'a, he said, "This is why this verse was revealed."

If one wishes he may also say that this verse was revealed twice, i.e. on both occasions.

الفصل الثالث

فی

معرفةِ أسبابِ النزولِ

ومن المواضع الصَّعبةِ أيضًا معرفةُ أسبابِ النزول؛ ووجهُ الصُّعوبةِ أيضًا اختلافُ اصطلاحِ المتقدمين والمتأخرين.

معنی: " نَزَلَتْ فی کذا" عند المتقدمین

والذی یظهر من استقراءِ کلامِ الصحابةِ والتابعین رضی اللّٰہ عنهم: أنهم کانوا لایستعملون:" نزلتْ فی کذا" لمجردِ بیانِ الحادثِ الذی وقع فی زمنه صلی اللّٰہ علیه وسلم، وکان سببًا لنزول الآیة ،بل:

●ربما یذکرون بعضَ ماصدقتْ علیه الآیةُ، مماحَدَثَ فی زمنه صلی اللّٰہ علیه وسلم، أوحَدَثَ بعدَہ صلی اللّٰہ علیه وسلم، فیقولون: "نَزَلَتْ فِیْ کَذَا"؛ ولایلزمُ فی هذه الصورةِ انطباقُ جمیعِ القیودِ المذکورةِ فی الآیة، بل یَکْفِی انطباقُ أصلِ الحکمِ فَحَسْبُ.

●وقد یُبینون سؤالاً سُئِلَ عنه رسولُ اللّٰہ صلی اللّٰہ علیه وسلم ، أوحادثةً حدثت فی عهدِ النبی صلی اللّٰہ علیه وسلم، واستنبط صلی اللّٰہ علیه وسلم حکمَها من الآیةِ وتلاها علیهم فی ذلك الباب، فیقولون: " نزلت فی کذا" ؛ وربما یقولون فی هذه الصُّوَرِ "فأنزل اللّٰہُ تعالی قولَه کذا" أو "فَنَزَّلَتْ".

وکأنَّه إشارةٌ إلی أن استنباطَه صلی اللّٰہ علیه وسلم ذلك الحکمَ من الآیة، وإلقاؤها فی تلك الساعةِ فی خاطرِہ المبارکِ أیضًا نوعٌ من الوَحْیِ والنَّفْثِ فی الرُّوْعِ ،فلذلك یمکن أن یقال:" فأنزلتْ" ،ولو عبَّر أحدٌ عن ذلك بتکرارِ نزولِ الآیةِ لکان له مَساغٌ أیضاً.

Chapter Three

Recognising the reason for revelation

Among the intricate aspects of Tafseer is the recognition of the reason of revelation and the main reason for this difficulty is the differences in the definitions of the latter and earlier Mufassireen.

The meaning of "This is why this verse was revealed" according to the earlier Mufassireen: -

After examining the statements of the Sahabah and Taabi'een one will discover that they did not only use these words when referring to an incident that took place in the lifetime of Rasulullaah ρ, which was the reason for its revelation but also,

1- When referring to an incident that may be relevant to that verse, whether it occurred in the lifetime of Rasulullaah ρ or after his demise they use the words, "This is why it was revealed". In such an instances it is not necessary for all the aspects of that incident to correspond to the verse but just the basic characteristics will suffice.

2- Sometimes they would mention a certain question which Rasulullaah ρ was asked or an incident that took place in the lifetime of Rasulullaah ρ wherein Rasulullaah ρ substantiated from an already revealed verse or recited that verse before the Sahabah, regarding which they would say "This is why it was revealed". Sometimes they would also say, "Then Allaah Ta'ala revealed these words of His" or "This verse was revealed".

It is as if they are pointing towards the fact that Rasulullaah ρ substantiating from that verse and that verse coming into the mind of Rasulullaah ρ at that particular time is also a form of revelation called Divine inspiration, which is why they said "Then it was revealed". If one wishes to refer to this as multiple revelations of the same verse then too it would be correct.

Diction

إِسْتَقْرَأَ الأُمُورَ - To take stock of situation.

الخَاطِر - Heart. One would say 'وَقَعَ فِى خَاطِرِى' which means, it has entered my heart.

مَسَاغٌ - Possibility.

نَفَثَ اللّٰهُ الشيئَ في قلبه(ن ض) نفثاً - To place something in one's heart, Divine inspiration.

الرَّوْعُ - Heart. One would say, 'اَفْرِغْ رَوْعَكَ' which means, keep your heart free (from worry). Thus the saying نفث في الروع would refer to that form of revelation wherein Hadhrat Jibraeel υ would reveal the commands of Allaah directly into the heart of Rasulullaah ρ, without appearing before Rasulullaah ρ in a physical form.

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Those narrations that have no relation at all to the reason for revelation

Mufassireen have reported many narrations under the commentary of certain verses in their books of Tafseer, such has Allaamah Suyoothi (A.R) in 'Durre Manthoor', which have no relation at all to the reason for that verse revelation. For example, those narrations which have reported from the following categories are not related to the reasons for revelation,

1- Those narrations when the Sahabah were discussing a particular law among themselves and they substantiated it from a particular verse or quoted a certain verse as an example.

2- Those narrations where Rasulullaah ρ recited a certain verse as substantiation.

3- Those narrations which are mentioned under the discussion of a certain verse because of it containing the same subject matter.

4- Those narrations which make mention of the place where a certain verse was revealed is mentioned.

5- Those narrations which mention the names of those people referred to in a particular verse. For example, 'Ahle Kitaab' (People of the Book) is mentioned in the Quraan, now those narrations which specify the individuals to which this verse refers to is not related to the narrations of the reason for revelation.

6- Those narrations which make mention of the method of pronouncing a certain word of the Quraan.

7- Those narrations which mention the virtues of a particular Surah.

8- Those narrations describing the method in which Rasulullaah ρ fulfilled a particular instruction given to him.

Narrations of this sort have no relation whatsoever to the reason for revelation and neither is it a condition upon the Mufassir to gather all these narrations. If he is acquainted with these narrations then all the better and if he is not then too it is fine.

روايات المحدثين التى لاعلاقة لها بأسبابِ النزولِ:

ويذكر المحدثون تحت آياتِ القرآن الكريم كثيرًا من الأشياء، ليست هى فى الحقيقةِ من قسم سبب النزول، مثلُ: استشهادِ الصحابةِ رضى الله عنهم فى مناظراتِهم بآيةٍ، أو تمثُّلِهم بها، أوتلاوتِه صلى الله عليه وسلم آيةً للاستشهادِ فى كلامِه الشريفِ،أو روايةِ حديثٍ يوافق الآيةَ فى أصل الغرضِ، أو تعيينِ موضع النزولِ، أوتعيينِ أسماء المذكورين فى الآية بطريق الإبهام، أو بيانِ طريق التلفظِ بكلمةٍ قرآنيةٍ، أو فضلِ سُورٍ وآياتٍ من القرآن ، أو بيانِ طريقة امتثالِه صلى الله عليه وسلم بأمرٍ من أوامر القرآن الكريم ؛ فليس شيٌ من هذا فى الحقيقة من أسباب النزول، وليس من شروط المفسرِ الإحاطةُ بها.

Those narrations of the Muhadditheen which are unrelated to the reasons for revelation

Muhadditheen make mention of a number of narrations under the commentary of a particular verse whereas in reality those narrations have nothing to do with the reason for revelation of that particular verse. For example, the substantiation made by the Sahabah in their Ilmi discourses or their usage of a particular verse as an example, Rasulullaah ρ reciting a particular verse as substantiation, relating a particular Hadeeth because of it being similar to the verse under discussion, specifying the place where a verse was revealed, specifying the names of those people to which a particular verse refers, the method of pronunciation of a certain word in the Quraan, virtues relating to certain Surahs or verses, the practice of Rasulullaah ρ with regards to particular verse.

None of these aspects have any relation to the reason for revelation and neither is acquiring knowledge of them among the necessities of a Mufassir.

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Reason for revelation and the responsibilities of a Mufassir

Since the implications of the Sahabah and Taabi'een in saying, "This is why this verse was revealed" is very broad, it is not necessary for the Mufassir to be acquainted with all the narrations which the Muhadditheen report under the chapters of Tafseer. It is only necessary for the Mufassireen to be acquainted with two types of these narrations.

1) It is necessary to be acquainted with those incidents to which a particular verse makes reference to as it is impossible to understand the verse without having knowledge of the related incident. For example, where were the Muslims camped on the battle of Badr? Where was the Kuffaar army situated? What happened to the caravan which the Muslims were in pursuit of? As Allaah has mentioned in Surah Anfaal when referring to this incident,

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ
الْقُصْوٰى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ (آیت ۴۲)

"*(The day of distinction was the day)* When you *(the Muslim army)* were on the near side *(close to Madinah)* and they *(the Mushrikeen army)* were at the far side *(further away)* while the caravan *(of the Mushrikeen)* was below you *(travelling along the coast)*."

2) It is necessary to be acquainted with those incidents which would make specific the general connotation of a verse or change the apparent implication of verse. For example in Surah Baqarah,

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا
فَثَمَّ وَجْهُ اللّٰهِ (آیت ۱۱۵)

"To Allaah belongs the East and the West *(the entire world)*. Wherever you turn, you will find Allaah's presence there, *(you will be facing the Qiblah that pleases Allaah)*."

The apparent implication of this verse is that it is not necessary to face any particular direction when performing Salaah and the Salaah will be valid in any direction that one reads, whereas this implication is utterly incorrect as the order to face towards the Ka'abah has been explicitly given in the Noble Quraan. Thus it would be necessary to be familiar with the reason for revelation of this verse in order to understand it correctly.

Hadhrat Abdullaah bin Abbaas τ narrates that when the Muslims were ordered to face the Ka'abah in Salaah instead of Baitul Muqaddas the Jews objected saying, "What is the reason for this change?" upon which Allaah Ta'ala revealed this verse. The meaning of this verse would then be that every direction belongs to Allaah and Allaah's presence is everywhere therefore whichever direction He orders you to face it would be incumbent upon you to face towards that direction, without argument.

Similarly in Surah Maa'idah,
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لَيْسَ عَلَى الَّذِيْنَ آمَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ
جُنَاحٌ فِيْمَا طَعِمُوْا اِذَا مَااتَّقَوْا وَآمَنُوْا
وَعَمِلُوْا الصّٰلِحٰتِ (آیت ۹۳)

"There is no sin on those who have Imaan and who do righteous acts for what *(Haraam food and drink)* they have eaten *(or drunk in the past before these things were made Haraam)* when they have adopted Taqwa *(abstained from other Haraam acts previously)*, had Imaan *(were steadfast in their Imaan)* and performed good actions."

The apparent implication of this verse is that no form of food or drink is Haraam upon the Mu'mineen. If he has Imaan in his heart and the fear of Allaah then he may eat and drink whatever he pleases. Since this verse was revealed after the prohibition of wine one may be lead into believing that, Allaah forbid, it is permissible for a devout believer to consume wine.

This is not only speculation or a possibility, in fact a few Sahabah were misled by the apparent implication of this verse and presented it before Hadhrat Umar τ as substantiation that if a Muslim after having led a pious life consumes wine then the punishment of consuming wine should not be meted out upon him. It was Hadhrat Abdullaah bin Abbaas τ who then reported the reason for revelation of this verse and removed the misunderstanding from the apparent implication of this verse. ('Tafseer Qurthubi')

The reason for revelation of this verse is, when the prohibition of wine and gambling was revealed a few Sahabah asked Rasulullaah ρ regarding those Sahabah who has passed away before this verse was revealed and had indulged in these acts. In reply to their question this verse was revealed that whoever had consumed wine or gambled prior to the revelation of this verse will not be punished on condition that they carried out virtuous deeds and fulfilled Allaah's other commands.

Also in Surah Baqarah,

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ،
فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَاجُنَاحَ
عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا (آیت ۱۵۸)

"Verily Safa and Marwah *(two hills in Makkah)* are among the landmarks *(distinctive signs)* of *(the Deen of)* Allaah. So whoever performs Hajj or Umrah to the House *(Ka'abah)*, there shall be no sin upon him should he go to and forth between the two

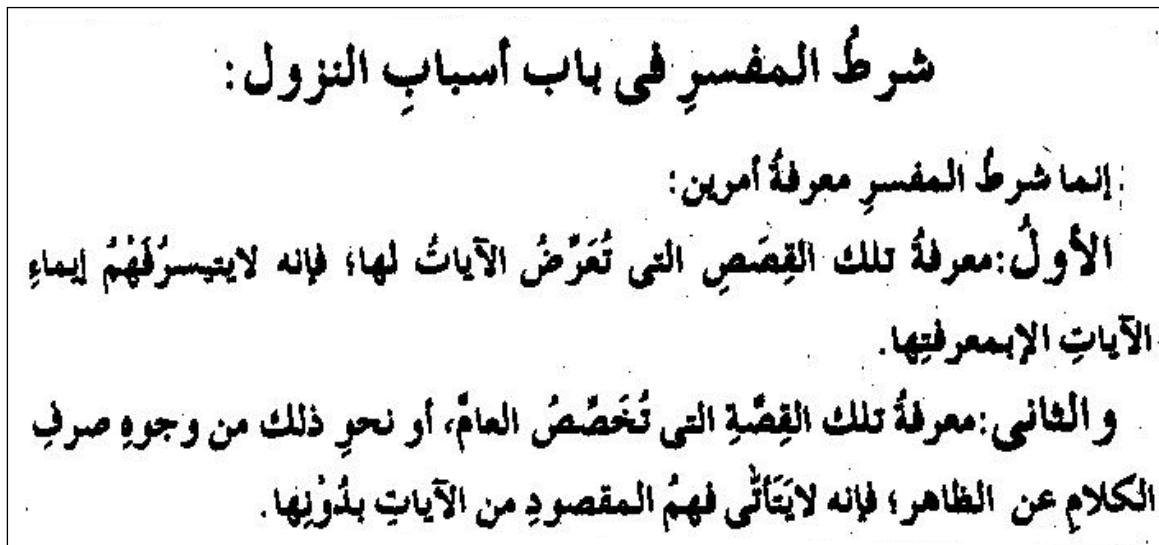
(even though it was a practice of the Mushrikeen before the coming of Rasulullaah ρ)."

The apparent connotation of this verse implies that it is not Waajib (compulsory) to run between these two hills but only permissible. Hadhrat Urwah bin Zubair (A.R) was also misled by the apparent implication of this verse. It was Hadhrat Aisha τ who informed him that two idols, 'Isaaf' and 'Naailah', were kept on the hills of Safa and Marwah respectively, during the period of ignorance, which is why the Sahabah thought that it might not be permissible to run between the two because of the idols that were once kept there. To remove this doubt from their minds, Allaah revealed the following verse saying, "There shall be no sin upon one should one go to and forth between the two" whereas in all cases it is Waajib to run between these two hills. ('Muslim' volume 1 page 414)

شرطُ المفسرِ في باب أسبابِ النزول:

إنما شرطُ المفسرِ معرفةُ أمرين:

الأولُ: معرفةُ تلك القِصَصِ التي تُعَرِّضُ الآياتُ لها؛ فإنه لايتيسرُ فَهْمُ إيماءِ الآياتِ إلابمعرفتِها.

والثاني: معرفةُ تلك القِصَّةِ التي تُخَصِّصُ العامَّ، أو نحوِ ذلك من وجوهِ صرفِ الكلامِ عن الظاهر؛ فإنه لايَتَأتّى فهمُ المقصودِ من الآياتِ بدُونِها.

Responsibilities of the Mufassir regarding the reason for revelation

Two aspects are incumbent upon the Mufassir to be acquainted with: -

1- To be acquainted with those incidents to which a verse refers to as it is difficult to correctly understand the verse when one is unacquainted with these incidents.

2- To be acquainted with those incidents which would make the general connotation of a verse specific or provides an alternate connotation from the apparent implication of that verse as it is impossible to ascertain the purpose of these verses without these incidents.

Diction

عَرَّضَ له وبه تعريضًا - To refer or insinuate.

تَأَتَّى الأمرُ - To be easy, to be possible.

σ σ σ σ

Stories of the Ambiyaa are littered with narrations from the Bani Israa'eel!

At this point it is important for one to understand that very little has been reported in Ahadeeth regarding the stories of the previous Ambiyaa. Those lengthy stories which Mufassireen relate regarding the Ambiyaa are most of the time narrations of the Bani Israa'eel. **If these stories do not contradict any verse of the Quraan then it should neither be accepted nor denied.** In addition these stories should not be related in speeches and sermons.

A narration has been reported in 'Bukhaari' that the 'Ahle Kitaab' (Jews) would recite the Torah in Hebrew and explain it to the Muslims in Arabic. When Rasulullaah ρ learned about this he said,

لاتُصَدِّقُوْا أهْلَ الكتاب،
ولاتُكَذِّبُوْهُمْ وقولوا: آمنا بالله
وما أنزَلَ (بخاری، کتاب التفسیر ص
۶۴۴، ۱۰۹۳)

"Do not accept (the narrations of the) Ahle Kitaab nor deny them and say, "We believe in Allaah and what He has revealed."

On the other hand a few stories of the Ambiyaa have been reported in Ahadeeth, for example,

1- The lengthy story of Hadhrat Moosa υ and Hadhrat Khidr υ travelling together has been narrated in 'Bukhaari' concisely as well as in detail in thirteen places. It was mentioned in 'Kitaabul Ilm' chapter 16 Hadeeth 74.

2- The accusation of the Bani Israa'eel that Hadhrat Moosa υ suffers from a scrotal hernia, Allaah Ta'ala clearing him of this accusation, the stone running away with the clothes of Hadhrat Moosa υ and Hadhrat Moosa υ beating that stone has been reported in 'Bukhaari', 'Kitaabul Ghusal' chapter 20 hadeeth278.

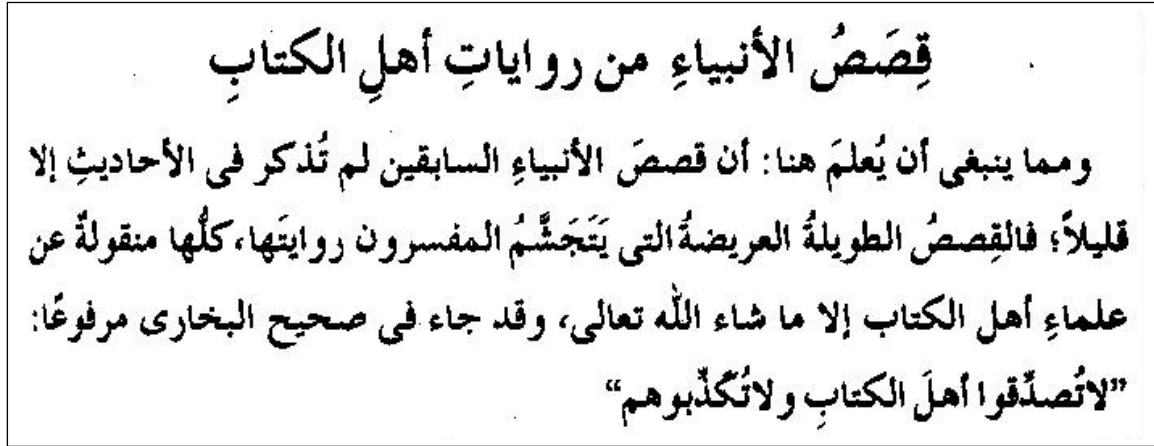
3- The incident where Hadhrat Moosa υ struck the Angel of death has been reported in 'Bukhaari' 'Kitaabul Ambiyaa' chapter regarding the demise of Hadhrat Moosa υ, Hadeeth 3407.

4- The detailed story of Hadhrat Ibraheem υ taking his beloved son, Hadhrat Isma'eel υ and wife, Hadhrat Haajirah τ and leaving them in Makkah has been reported in 'Bukhaari' Hadeeth 3363. This Hadeeth also elucidates that the well of

Zam-Zam emerged by an angel striking its wing and not by the foot of Hadhrat Isma'eel υ striking it, which has become incorrectly famous among people.

Similarly a few other stories have been reported in Ahadeeth as well but the lengthy, far-fetched and implausible stories related in 'Qasasul Ambiyaa' (an Urdu book) and other Tafseers are all narrations of the Bani Israa'eel.

قِصَصُ الأنبياءِ من رواياتِ أهلِ الكتابِ

ومما ينبغى أن يُعلمَ هنا: أن قصصَ الأنبياءِ السابقين لم تُذكر فى الأحاديثِ إلا قليلاً؛ فالقِصصُ الطويلةُ العريضةُ التى يَتَجَشَّمُ المفسرون روايتَها، كلُّها منقولةٌ عن علماءِ أهلِ الكتاب إلا ما شاء الله تعالى، وقد جاء فى صحيح البخارى مرفوعًا: "لاتُصدِّقوا أهلَ الكتابِ ولاتُكذِّبوهم"

Stories of the Ambiyaa from the narrations of the Ahle Kitaab

It is imperative to understand at this juncture that the incidents of the previous Ambiyaa have not been reported in Ahadeeth except in a few instances. Thus those lengthy stories which Mufassireen take pains to relate are all narrations of the Bani Israa'eel, except a few, whereas it has been reported in 'Bukhaari' that one should not accept nor deny the narrations of the Bani Israa'eel. (Thus they should not be reported in Tafseer as to do so is to accept their narrations.)

Diction

جَشِمَ(س) جَشْمًا وَجَشَامَةً، وتَجَشَّمَ الأمْرَ - To take pains to accomplish something, to make unnecessary effort.

مرفوع - Refers to that Hadeeth whose chain of narration reaches Rasulullaah ρ, i.e. the saying of Rasulullaah ρ is referred to as Marfoo'a.

σ σ σ σ

Another meaning of the saying "This is why it was revealed"

Sometimes the Sahabah and Taabi'een would relate a certain incident which highlights the false beliefs and ignorant customs of the Jews and Mushrikeen, after which they would say "This is why it was revealed". They would imply by this statement that this verse was revealed for a similar instance whether the incident be exactly the same or different in some way.

For example, Hadhrat Aisha τ reports in 'Bukhaari',

إنّ رُجُلاً كانت لَهُ يَتِيْمَةٌ فنكحها؛
وكان لها عَذْقٌ، وكان يُمْسِكُها عليه؛
ولم يكن لها مِنْ نفسه شيئٌ فَنَزَلَتْ فيه
وإنْ خِفْتُمْ اَلاَّ تُقْسِطُوْا فِيْ الْيَتٰمٰى
فَانْكِحُوْا مَاطَابَ لَكُمْ مِنَ النِّسَاءِ
(بخاری شریف، کتاب التفسیر ص ٦٥٨)

"A certain man had an orphan girl under his care, who he then married. This orphan girl possessed a garden which was the main reason for which he married her as he had no real desire for her. The verse was then revealed, "If you fear that you will not be able to be just to the orphans then marry two, three or four women with whom you are pleased."

In essence the Sahabah and Taabi'een would relate a story and then say "This is why it was revealed" but their purpose was not to relate that particular story instead they wished to elucidate the false beliefs and practices of the Jews and Mushrikeen. It is for this reason that one will find discrepancies amongst their opinions whereas **their objective was one because the story was not the objective but negation of the practices made apparent in those stories.**

Referring to this Hadhrat Abu Darda τ has said, "As long as a person cannot apply one verse to various scenarios, he is not a Faqeeh." ('Ibn Sa'ad', 'Ibn Asaakir')

معنى آخرُ لقولِهم: "نزلت في كذا"

ولْيُعْلَمْ أيضًا أن الصحابةَ والتابعين رضي الله عنهم كانوا يذكرون قِصَصا جزئيةً لبيانِ مذاهبِ المشركين واليهودِ، وعاداتِهم الجاهليةِ، لِتَتَّضِحَ بها عقائدُهم وتقاليدُهم ويقولون: "نزلتِ الآيةُ في كذا" ويريدون بذلك: أنها نزلت في مثل هذه سواءٌ كانت تلك بعينها، أوماشابَهَهَا،أوماقارَبَها، ويقصدون إظهارَ تلك الصورةِ، لاخصوصَ القِصَصِ، بل يذكرونها لأجلِ أن هذه صورةٌ صادقةٌ لتلك الأمورِ الكليةِ؛ ولهذا تختلف أقوالُهم في كثيرٍ مِنَ المواضعِ، وكلٌّ يَجُرُّ الكلامَ إلى جانبِه، وقصدُهم في الحقيقةِ واحدٌ؛ وإلى هذه النكتةِ أشار أبو الدرداء رضي الله عنه حيث قال: " لايكون الرجلُ فقيهًا حتى يَحمِلَ الآيةَ الواحدةَ على مَحَامِلَ متعددةٍ"

Another meaning of the saying "This is why it was revealed"

The Sahabah and Taabi'een would mention certain incidents, regarding the false beliefs and practices of the Jews and Mushrikeen, to elucidate the ignorance of their beliefs, after which they would say, "This is why it was revealed". The meaning of their statement was that this verse was revealed for a similar aspect, whether it is similar or exactly the same. Their purpose was to highlight the aspects for which this verse was revealed and not the incident itself. They would relate that incident only because the implications of that verse apply entirely to that scenario. This is why their statements differ in many instances, each applying the verse to his example, whereas their objective was one. Hadhrat Abu Darda τ subtly referred to this point when he said, " As long as a person cannot apply one verse to various scenarios, he is not a Faqeeh."

Diction

تقاليد - This is the plural of تقليد, which means religious beliefs, religious practices.

نُكْتَةٌ - Intricate point which can only be understood with thorough deliberation. Its plural are نُكَتٌ ونِكَاتٌ .

مَحَامِلُ - This is the plural of مَحْمِل , which means relevant scenario.

σ σ σ σ

What seems like a story is not a story in reality

The Sahabah and Taabi'een would sometimes relate a story after which they would say, "This is why it was revealed" whereas the underlying purpose was not the story itself but rather the general principal evident in that verse. In a similar manner the Noble Quraan will sometimes make mention of two scenarios, an obedient servant and a disobedient servant, highlighting the virtues and faults of each. The purpose of these scenarios is not to signal out any particular individual but rather to draw one's attention to these virtues and faults.

For example, in Surah Ahqaaf Allaah says,

وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ
إِحْسَانًا، حَمَلَتْهُ أُمُّهُ كُرْهًا
وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ
وَفِصَالُهُ ثَلٰثُوْنَ شَهْرًا
(آیت۱۵)

"We enjoined *(commanded)* man to treat his parents kindly. His mother bore him with hardship *(pain and discomfort)* and delivered him with hardship, and his bearing and weaning are *(completed)* in *(a maximum period of)* thirty months."

Immediately thereafter Allaah Ta'ala mentioned two scenarios of an obedient servant and a disobedient servant. In the first scenario Allaah Ta'ala mentioned certain virtues of the obedient servant and in the second the vices of the disobedient servant. **The purpose of this comparison is not to signal out any particular individual but rather to make people aware of the outcome of both these classes.**

Similarly the purpose of the following two verses in Surah Nahl is not to signal out any particular group but to make people aware of the conditions of the obedient and disobedient servants.

وَإِذَا قِيْلَ لَهُمْ: مَاذَا أَنْزَلَ رَبُّكُمْ؟ قَالُوْا
أَسَاطِيْرُ الْأَوَّلِيْنَ (سورۂ نحل آیت ۲۴)

"When they *(the Mushrikeen)* are asked *(by people wanting to know about Islaam)*, "What has your Rabb revealed?" *(to Muhammed* I*)*? They reply, "Tales of the ancient people."

وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا: مَاذَا
اَنْزَلَ رَبُّكُمْ؟ قَالُوْا: خَيْرًا
(سورۂ نحل آیت ۳۰)

"*(When)* Those who adopt Taqwa *(who abstain from Kufr and Shirk)* are asked, "What has your Rabb revealed *(to Muhammed ρ)*?" They reply *(very differently from the Mushrikeen and say)*, "*(Our Rabb has revealed)* Extreme good."

In the same manner the following verses of Surah Nahl, Surah A'raaf, Surah Mu'minoon and Surah Qalam do not refer to any particular town, group or individual.

In Surah Nahl Allaah Ta'ala says,

﴿وَضَرَبَ اللّٰهُ مَثَلاً: قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَّأْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ
فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ﴾ (آیت ۱۱۲)

"Allaah gives the example of a town that was peaceful and tranquil *(the residents experienced no fear and had no reason to be displeased)*. Their provision came to them in abundance from every avenue *(without them having to leave)*, but *(instead of thanking Allaah)* they were ungrateful for Allaah's bounty so, because of their actions, Allaah caused them to taste the garments of hunger and fear *(for awhile)*."

In Surah A'raaf Allaah Ta'ala says,

﴿هُوَ الَّذِيْ خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ، وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ اِلَيْهَا، فَلَمَّا
تَغَشّٰهَا حَمَلَتْ حَمْلاً خَفِيْفًا فَمَرَّتْ بِهٖ؛ فَلَمَّا اَثْقَلَتْ دَعَوَا اللّٰهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا
صَالِحًا لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ، فَلَمَّا آتٰهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَاءَ فِيْمَا آتٰهُمَا؛ فَتَعٰلَى
اللّٰهُ عَمَّا يُشْرِكُوْنَ﴾ (آیت ۱۸۹ و ۱۹۰)

"It is He who created you from a single soul *(Aadam υ)* and made a spouse *(Hawwa)* from there so that he could find comfort with her. *(From Aadam υ and Hawwa many generations followed. Among these generations there were many couples as well. Referring to a couple among the many couples, Allaah says,* So when he *(the husband)* covered her *(his wife)*, she *(conceived and)* bore a light weight *(a child)*, which she carried *(in her womb)*. When it *(the unborn child)* became heavy *(and was close to being delivered)*, they both prayed to Allaah, their Rabb saying, "If You grant us a healthy child, we will definitely be of the grateful ones. *(However)* When He granted them a healthy child, they both attributed partners to Allaah in that *(child)* which He had granted them *(by saying that a certain saint, idol, treatment, etc had granted them the child)*. Allaah is Exalted above all *(gods)* that they ascribe to him."

In Surah Mu'minoon Allah says,

﴿قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ، الَّذِيْنَ هُمْ فِيْ صَلٰوتِهِمْ خٰشِعُوْنَ، وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ
وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ، وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ﴾ (آیت ۱ تا ۵)

"The Mu'mineen have truly succeeded. *(The Mu'mineen are)* Those who are humble *(sincere, tranquil)* in their Salaah, who turn away from futility *(talk and acts that have no benefit), who fulfil the act of paying Zakaat* (punctually and happily to purify the heart, body and wealth) and who safeguard their private organs *(from adultery, fornication and other illicit sexual acts)*."

One should bear in mind that the qualities of a true Mu'min continues until the eleventh verse of this Surah, here only five verses have been mentioned as an example.

And in Surah Qalam Allaah says,

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ، هَمَّازٍ مَّشَّاءٍ بِنَمِيْمٍ، مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ، عُتُلٍّ بَعْدَ ذٰلِكَ
زَنِيْمٍ﴾ (آیت ۱۰ تا ۱۳)

"Do not obey every person *(kaafir)* who excessively swears on oath *(without necessity, whether true or false)*, who is disgraced, who searches for the faults of others, who excels in carrying tales *(backbiting)*, who vehemently prevents good, who transgresses *(social and religious limits)*, is sinful, harsh and whose parentage is uncertain as well."

One should remember that it is not necessary for any of the virtues or faults mentioned above to be found in any particular group or individual. Such as in the verse,

﴿مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ، فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ﴾

"The likeness of those who spend in the way *(obedience)* of Allaah is like a grain which grows seven ears, in every ear *(there are)* a hundred grains."

It is not necessary for there to be an exact ear of grain such as the one described in the verse as the purpose of this verse is to enumerate the increase in reward one will gain. Similarly the qualities mentioned in these verses do not have to be found in any particular group or individual. If all or a few of these qualities happen to be found in a particular group or individual then it is merely by coincidence.

صورةُ قِصَّةٍ ولا قصةَ لها

وعلى هذا الأسلوبِ كثيرًا ما يُذْكَرُ في القرآنِ العظيمِ صورتان: صورةُ سعيدٍ، ويُذْكَرُ فيها بعضُ أوصاف السعادةِ؛ وصورةُ شَقِيٍّ ، ويُذْكَرُ فيها بعضُ أوصافِ الشقاوةِ؛ ويكونُ الغرضُ من ذلك: بيانَ أحكامِ تلك الأوصافِ والأعمالِ، لاالتعريضُ بشخصٍ مُعَيَّنٍ،كما قال سبحانه وتعالى:﴿وَوَصَّيْنَا الإنْسَانَ بِوَالِدَيْهِ إِحْسَانًا، حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا﴾ ثم ذَكَرَ صورتين: صورةَ سعيدٍ وصورةَ شقيٍ؛ وكذلك قوله تعالى:﴿وَإِذَاقِيْلَ لَهُمْ: مَاذَا أَنْزَلَ رَبُّكُمْ ؟ قَالُوْا:أَسَاطِيْرُ الأَوَّلِيْنَ﴾وقوله تعالى:﴿وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا : مَاذَا أَنْزَلَ رَبُّكُمْ؟ قَالُوْا : خَيْرًا﴾.

وعلى مثلِ هذا تُحْمَلُ قوله تعالى:﴿وَضَرَبَ اللّٰهُ مَثَلاً: قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً﴾ وقوله تعالى:﴿هُوَالَّذِىْ خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ، وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا، فَلَمَّا تَغَشَّاهَا﴾الأية وقوله تعالى: ﴿قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ، الَّذِيْنَ هُمْ فِىْ صَلٰوتِهِمْ خَاشِعُوْنَ﴾ وقوله تعالى:﴿وَلاتُطِعْ كُلَّ حَلاَّفٍ مَّهِيْنٍ﴾.

ولايَلْزَمُ في هذه الصُوَرِ أن تتوفَّرَ تلك الخصوصياتُ بعينِها في شخصٍ، كمالا يَلْزَمُ في قولِه تعالى:﴿كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ، فِىْ كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ﴾أن توجَدَ حبَّةٌ بهذه الصفةِ؛ إنما المقصودُ: تصويرُ زيادةِ الأجرِ لاغيرُ؛ فإن وُجِدَتْ صورةٌ توافق ذلك في أكثرِ الخصوصيات، أو في كُلِّها، كان ذلك من قبيلِ: "لزومِ مالم يَلْتزم" .

What seems like a story is not a story in reality

In this manner the Noble Quraan often mentions two scenarios of an obedient and disobedient servant, mentioning their virtues and faults respectively. The purpose of the Quraan in doing this is to draw one's attention to the result of these qualities and not to make reference to any particular individual. For example, Allaah Ta'ala says, " We enjoined man to treat his parents kindly. His mother bore him with hardship and delivered him with hardship" and thereafter drew two scenarios, one of an obedient servant and another of a disobedient servant. Similarly the verse, "When they are asked "What has your Rabb revealed?" They reply, "Tales of the ancient people"

and the verse "Those who adopt Taqwa are asked, "What has your Rabb revealed?" They reply, "Extreme good."

The following verses should be dealt with in the same manner, " Allaah gives the example of a town that was peaceful and tranquil" and " It is He who created you from a single soul and made a spouse from there so that he could find comfort with her" as well as "The Mu'mineen have truly succeeded. Those who are humble in their Salaah" and "Do not obey every person who excessively swears on oath."

It is not necessary for all of these qualities to be found in any particular person just as it is not necessary for there to be an exact ear of grain as described in the verse, " The likeness of those who spend in the way of Allaah is like a grain which grows seven ears and in every ear a hundred grains" as the purpose of this verse is only to illustrate the increase in reward. If all or some of these qualities happen to be found in any group or individual then it is coincidence and not intended.

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Hypothetical questions and answers

In some instances to clearly explain a previous statement, certain clauses are stated to remove any possible doubt or provide an answer to a question that may arise whereas in reality there is no real person asking the question or raising the doubt. However the Sahabah when explaining or commentating on these particular verses would hypothetically say that the question was asked or this doubt occurred in someone's mind but if we have to analyse that verse then we would find that it is one complete sentence, revealed all at one time, without any likelihood of being separated. It is one complete sentence and it is impossible to say that a certain clause mentioned in that verse was revealed later. For example, under the commentary of the verse,

﴿وَكُلُوا وَاشْرَبُوا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ﴾(سورۃ بقرۃ آیت ۱۸۷)

"Eat and drink *(throughout the night)* until the white thread of *(true)* dawn becomes distinct to you from the black thread *(the night)*." (Surah Baqarah: 187)

Hadhrat Sahal ibn Sa'ad τ says,

اُنْزِلَتْ كُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الاَبْيَضُ مِنَ الْخَيْطِ الاَسْوَدِ ، ولم تُنْزَلْ مِنَ الْفَجْرِ، فكان رجالٌ اذا ارادوا الصومَ رَبَطَ احدُهم فی رجْلَيْه الخيطَ الابيضَ والخيطَ الاسودَ، ولايزال ياكل حتّٰى يتبين له رؤيتُهما ،فأنزل اللّٰهُ بعده" مِنَ الْفَجْرِ" فَعَلِمُوْا انّما يعنی الليلَ والنهارَ(بخاری شریف، کتاب التفسیر ص۶۴۷)

"The verse was revealed "Eat and drink until the white thread becomes distinct to you from the black thread" and the words "of dawn" were not revealed. As a result, whenever any person intended to fast he would tie a white and black thread to his foot and would continue to eat until he was able to distinguish between the two. Allaah Ta'ala then revealed the words "of dawn" and it became known that it (white and black thread) refers to night and day." ('Bukhaari')

Similarly under the commentary of the verse,

﴿ لَايَسْتَوِی الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُوْلِی الضَّرَرِ ﴾(سورۂ نساء آیت۹۵)

"The Mu'mineen who sat back without excuse cannot be equal." (Surah Nisaa: 95)

Hadhrat Baraa bin Aazib τ says,

لَمَّا نزلت الآيةُ: لَايَسْتَوِیْ الْقَاعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ دعا رسول اللّٰه صلی اللّٰه عليه وسلم زيدًا فكتبها، فجاء ابنُ اُمِّ مكتوم فشكا ضرارتَه، فانزل اللّٰهُ غَيْرُ اُوْلِی الضَّرَر (بخاری شریف، کتاب التفسیر ص۶۶۱)

"When the verse was revealed, "Those who sat back cannot be equal", Rasulullaah ρ instructed Hadhrat Zaid τ to write it down. Hadhrat Abdullaah ibn Umie Makhtoom τ then came to Rasulullaah ρ and complained of his blindness, (because of which he could not go forth in Jihaad) and Allaah revealed "Without excuse". ('Bukhaari')

It is obvious that in the first verse the words, "of Dawn" and the words, "without excuse" in the second verse cannot be separated from the rest of the verse, which is why we will say that Hadhrat Sahal bin Sa'ad τ and Hadhrat Baraa bin Aazib τ commentated on these verses by presenting a hypothetical question and its answer.

قَدْ يَفْرُضُونَ السؤالَ والجوابَ في التفسير.

وفي بعضِ الأحيانِ يُرَدُّ في القرآنِ على شبهةٍ ظاهرةِ الوُرودِ، أو يُجابُ عن سؤالٍ مَطْوِيٍّ مفهومٍ بسهولة، لقصدِ إيضاحِ الكلامِ السابقِ، لا لأجلِ أن أحدًا وجّه هذا السؤالَ بعينه، أوأورد هذه الشبهةَ بعينها؛ وكثيرا ما يفترض الصحابةُ رضي الله عنهم في تقريرِ ذلك المقامِ سؤالاً ويَشْرَحون الكلامَ في صورةِ السؤالِ والجوابِ؛ ولكن لونظرنا بإمعانِ النظر فالكلُّ كلامٌ واحدٌ منسّقٌ، لايحتمل نزولُ بعضٍ عقيبَ بعضٍ، وجملةٌ واحدةٌ منتظِمةٌ لاتُنْفَكُّ قيودُها على أصلٍ من الأصولِ.

Sometimes hypothetical questions and answers are presented in Tafseer

Sometimes in the Noble Quraan certain doubts which might arise are cleared and questions that might arise are answered, in a way that is easily understood in order to clearly explain what was stated previously and not because someone has asked this question or has had this doubt. The Sahabah would generally present a hypothetical question at these junctures and explain the verse in the form of a question and answer. However if we look closer we will see that this verse was revealed all at once and does not have the likelihood of being revealed at different times. It is one complete sentence and its clauses cannot be separated under any circumstances.

Diction

مَطْوِيٌّ - Passive participle meaning folded or concealed. طوىٰ يَطْوِىْ طَيًّا الثوبَ would mean to fold clothes and طَوَى الحديث would mean to conceal a fact.

مُنَسَّقٌ - Passive participle meaning arranged in order. نَسَقَ الشيئَ to arrange something in order.

مُنْتَظِمَةٌ - Passive participle which means attached. اِنْتَظَمَ اللؤلؤُ - To be attached to each other. اِنْتَظَمَ الأمْرُ - To be correct.

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Precedence and deferment in designation does not refer to the time of revelation

Sometimes the Sahabah will mention the precedence and deferment of a verse, i.e. they will say that a certain verse was revealed first and another second, but this does not refer to the time of revelation but rather its designation. For example, regarding the verse,

﴿والَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ﴾ (سورۂ توبہ آیت ۳۴)

"Verily those who hoard *(amass)* gold and silver." (Surah Taubah: 34)

Hadhrat Abdullaah bin Umar τ says,

هذا قبلَ ان تُنْزَلَ الزكوٰةُ، فلمَّا
اُنْزِلَتْ جَعَلَهَا اللّٰهُ طُهرًا للاَمْوَالِ
(بخاری شریف، کتاب التفسیر ص ۶۷۲)

"This was before the verses of Zakaat were revealed. After they were revealed, Allaah made it a means of purifying wealth." ('Bukhaari')

This statement of Hadhrat Abdullaah bin Umar τdoes not mean that the above mentioned verse was revealed first and the verses of Zakaat later. How can one make such a statement, when this verse is from Surah Taubah, which was among the last Surah's to be revealed and this verse was revealed in those incidents which took place towards the end of Rasulullaah's ρ life, whereas the order of Zakaat was revealed many years prior to this. The real purpose of this statement of Hadhrat Abdullaah bin Umar τ is that this verse is unclear (Mujmal) in its implication and the verses of Zakaat are clear (Mufassal) and **the position of Mujmal (unclear) comes before that of Mufassal (clear).** Therefore one should understand the position of this verses as such that this admonition applied before the revelation of the order of Zakaat. With the revelation of the order of Zakaat, Allaah Ta'ala made it a means of purifying one's wealth, thus if any person pays his Zakaat then he will not be sinful for the gold or silver that he collects.

قد يريدون التقدمَ والتأخرَ الرُّتْبي لا الزماني

وقد يذكر الصحابةُ رضي الله عنهم التقدُّمَ والتأخرَ، ويريدون بذلك: التقدمَ والتأخرَ الرُّتبي، لا الزماني، كما قال ابنُ عمر رضي الله عنه في قوله تعالى: ﴿والَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ﴾: "إنما كان هذا قبلَ أن تُنْزَلَ الزكوةُ، فلما أُنزِلت جعلها اللهُ طُهراً للأموال"؛ ومن المعلوم أن سورةَ البراءةِ آخرُ سورةٍ نزلت، وهذه الآيةُ في تضاعيف القِصَصِ المتأخرة، وقد كانت فرضيةُ الزكاة متقدمةً عليها بأعوام؛ ولكن مراد ابنِ عمرَ رضي الله عنه: تَقَدُّمَ الإجمالُ على التفصيلِ بالرُّتبةِ.

Precedence and deferment sometimes refers to designation and not the time of revelation

At times the Sahabah will mention the precedence and deferment of a verse, referring to the designation of a verse and not when it was revealed. For example Hadhrat Abdullaah bin Umar τ said that the admonition in the verse, " Verily those who hoard gold and silver" was before (the order of) Zakaat was revealed. After the order for Zakaat was revealed, Allaah made it a means of purifying one's wealth. It is well known that Surah Taubah is among the last Surahs to be revealed and this verse was revealed in those incidents which took place last (towards the end of Rasulullaah's ρ life), whereas the order of Zakaat had been revealed many years prior to this. Thus the meaning of Hadhrat Ibn Umar's τ statement is that the position of a Mujmal (unclear) verse is before that of a Mufassal (clear) verse.

Diction

تَضَاعِيْف - Between, amid. تضاعيفُ الشيء means twofold. تضاعيف الكتاب - footnotes. This word is singular and not plural.

أَعْوَام - This is the plural of عَامٌ which means year.

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It is necessary for the Mufassir to be well-acquainted with two aspects

It is not necessary for Muhadditheen to be acquainted with every incident which they quote from the Sahabah and Taabi'een, in their Tafseers. It is only necessary for them to be acquainted with two aspects of these incidents.

1) It is necessary to be acquainted with those incidents to which a particular verse refers, whether it be the battles which took place in the lifetime of Rasulullaah ρ or other incidents. The reason being that it is extremely difficult to understand these verses without being acquainted with the incident. For example,

﴿ إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ﴾ (سورۂ انفال آیت ۴۲)

"*(The day of distinction was the day)* When you *(the Muslim army)* were on the near side *(close to Madinah)* and they *(the Mushrikeen army)* were at the far side *(further away)* while the caravan *(of the Mushrikeen)* was below you *(travelling along the coast)*." (Surah Anfaal: 42)

This verse refers to the scenario on the Battle of Badr.

﴿ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ﴾ (آل عمران آیت ۱۲۱)

"*(O Muhammed ρ! Remember the time during the battle of Uhud)* When you set out from your family *(from Madinah)* in the morning to station the Mu'mineen at their positions for battle. Allaah is All Hearing, All Knowing." (Surah Aal-Imraan: 121)

This verse refers to the scenario on the Battle of Uhud.

﴿ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ ﴾ (سورۂ توبہ آیت ۴۰)

"When the Kuffaar drove him out *(of Makkah)*, he was the second of the two *(the other being his bosom friend Abu Bakr τ)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)*." (Surah Taubah: 40)

This verse refers to an incident that took place during the journey of Hijrat.

References of this sort are plentiful in the Noble Quraan, thus it is incumbent upon the Mufassir to be acquainted with them.

2) It is necessary to be acquainted with the benefits of certain clauses and the reasons for severity in certain instances. Since the benefits of a clause and the reasons for severity are dependent upon one's knowledge of the reason for revelation, it becomes incumbent upon one to be acquainted with the reason of revelation, from which one can learn the benefits and reasons for severity of that verse.

For example, Hadhrat Ubay bin Ka'ab τ says that when the Iddah (period of waiting) of a woman was explained in Surah Baqarah then some people said, "The Iddah of some woman have not been explained, a young girl who has not yet begun experiencing Haidh (menstruation), an old woman whose Haidh has stopped and the Iddah of pregnant woman." In reply to them this verse was revealed,

﴿وَالّٰئِیْ یَئِسْنَ مِنَ الْمَحِیْضِ مِنْ نِسَائِکُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ، وَالّٰئِیْ لَمْ یَحِضْنَ، وَاُوْلَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ یَضَعْنَ حَمْلَهُنَّ﴾(سورۃ طلاق آیت ۴، بحوالہ تفسیر مظہری)

"If you are in doubt concerning *(the duration of Iddah of)* those women who have lost hope of menstruating *(who have passed menopause)*, then their Iddah and the Iddah of those women who do not menstruate at all shall be three *(lunar)* months. The duration *(of the Iddah)* of pregnant women shall be *(shall expire)* when they deliver."
(Surah Talaaq: 4)

If the reason for revelation of this verse was not known to us then we would never have understood the benefit of the clause, "If you are in doubt". One could have erroneously interpreted the verse to means that if those women who have lost hope of menstruating, do not doubt that they are not pregnant then there is no Iddah upon them, as is the Madhab of a few among the Ahle Thawaahir.

Hadhrat Abdullah bin Abbaas τ narrates that some people would ask Rasulullaah ρ for amusement, "Who is my father?" and those who had lost their camels would ask, "Where are my camels?". Regarding them Allaah Ta'ala revealed the verse,

﴿یٰاَیُّهَا الَّذِیْنَ آمَنُوْا لَاتَسْئَلُوْا عَنْ اَشْیَاءَ اِنْ تُبْدَ لَکُمْ، تَسُؤْکُمْ﴾(سورۃ مائدہ آیت۱۰۱)

"O you who have Imaan! Do not ask questions concerning those things that you will dislike when they are made known to you." (Surah Maa'idah: 101)

If the reason for revelation of this verse was not known to us we would never have understood why asking futile questions were prohibited.

شَرْطُ المُفَسِّرِ أمرَانِ:

وبالجملة: فالذى يَشْتَرِطُ على المفسرِ فى هذا الباب لايزيدُ على أمرين:
الأولُ: معرفةُ قِصَصِ الغزواتِ وغيرِها، مما وقع فى الآياتِ الإيماءُ إلى خصوصياتها، فمالم تُعلم تلك القصصُ لايَتأتّى فهمُ حقيقتِها.
والثاني: الاطلاعُ على فوائدِ بعضِ القيودِ، وكذا أسبابُ التشديدِ فى بعض المواضع، تَتَوَقَّفُ معرِفتُها على أسبابِ النزولِ.

Knowledge of two things are incumbent upon a Mufassir

Those things which are incumbent upon a Mufassir to know do not exceed two things.

1) Knowledge of the battles that took place, which certain verses of the Quraan refer to, because it will be impossible to understand the reality of these verses until one has knowledge of the incidents which are being referred to.

2) The benefits of certain clauses and similarly the reasons for severity in some instances, which cannot be known without knowledge of the reason for revelation.

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The science of Towjeeh (explanation)

The last discussion, i.e. those sayings of the Sahabah and Taabi'een which are to know, is actually a category from the science of Towjeeh (explanation). It is for this reason that Shah Sahib now explains the meaning of Towjeeh and presents a few examples as well.

The dictionary meaning of Towjeeh is to guide one into a particular direction. In 'Mu'jamul Waseet' it is written,

وجّه الشيئَ :جعله على جهةٍ واحدةٍ اور وَجّهَ فلانًا: جعله يتّجه اتجاهًا معينًا

وجّه الشيئَ - To place him in one direction. وَجّهَ فلانًا- To make him face a specific direction.

The technical definition of Towjeeh is, "To explain the purpose of the discourse in such a manner or present the matter in such a way that any possible objections will be removed, and in so doing the discourse will have one connotation, thus making it unambiguously understandable."

To elaborate, sometimes certain objections may be raised upon a verse because the apparent connotation of the verse might seem farfetched, or it might contradict another verse, or a novice might find difficulty in understanding the verse, or the benefit of a certain clause is not understood due to one's lack of perception. In such instances as mentioned above it becomes necessary for the Mufassir to provide an adequate explanation whereby these complications are removed, which is defined as Towjeeh. Examples will follow.

فن التوجيه:

وهذا المبحثُ الأخير في الحقيقةِ فنٌ من فنونِ التوجيهِ؛ ومعنى التوجيه: بيانُ وَجْهِ الكلام؛ وحاصلُ هذه الكلمةِ : أنه:

- قد تقعُ في الآية شبهةٌ ظاهرةٌ، لاستبعادِ الصورةِ التي هي مدلولُ الآيةِ، أو للتناقُضِ بين الآيتينِ.
- أو يَصْعُبُ فهمُ مدلولِ الآيةِ على ذَهْنِ المبتدئ.
- أو لاتَسْتَقِرُّ في ذهنِهِ فائدةُ قيدٍ من القيودِ.

فإذا قام المفسرُ بِحَلِّ هذهِ الإشكالاتِ سُمِّيَ ذلك توجيهًا.

Science of Towjeeh

This last discussion was actually a category of the science of Towjeeh. The meaning of Towjeeh is, to clarify the purpose of the discourse. The just of this statement is,

- Sometimes a doubt might be cast upon a certain verse, either because it might seem farfetched or because there might be an (apparent) contradiction with another verse.

- Sometimes the verse might be difficult for a novice to understand.

- Sometimes the benefit of a certain clause cannot be understood by a novice.

Now when a Mufassir solves these problems, it is defined as Towjeeh.